Library of Princeton
JUL 1889
Theological Seminary

Division.....
Section....7....
No.....

RESERVE
STORAGE

Volume 69. Number 8.

THE Missionary Herald.

AUGUST, 1873.

CONTENTS.

THE NEW CHŌL'TRY — MADURA. — BY REV. J. T. NOYES 241
THE USES OF WEALTH 243
MRS. MARY SNELL SMITH. 245
ANNUAL MEETING OF THE BOARD . . . 246
EUROPEAN TURKEY MISSION.
Renewed Persecution at Merichleri. — Progress at Yamboul — Railroad. — The Pastor at Bansko 247
CENTRAL TURKEY MISSION.
Women's Work in the Marash Field . 248
EASTERN TURKEY MISSION.
Visit to Kars — Attempt to enter Russia 249
MADURA MISSION — SOUTHERN INDIA.
Faithfulness of Native Helpers and Christians 250
CEYLON MISSION.
Retrospection — The Work at Batticotta. — The College — Many Cares. — Proposed Memorial — Movement of Educated Females 252
FOOCHOW MISSION. — SOUTHERN CHINA.
The Forward Movement 253
NORTH CHINA MISSION.
A Sprightly Letter. — Items 254
JAPAN MISSION.
The Call is still for Men. — The School at Osaka 256
MICRONESIA MISSION.
Pleasant Items 256
DAKOTA MISSION.
A Pleasant Mission Meeting. — Mr. Thomas L. Riggs' New Station . . 257
WESTERN MEXICO.
Prevailing Spirit of Inquiry 259
MISSIONS OF OTHER SOCIETIES 260
MISCELLANY 264
DONATIONS 269

BOSTON.

PUBLISHED BY THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

CONGREGATIONAL HOUSE, 1 SOMERSET STREET.

Cambridge: Printed at the Riverside Press.

CORRESPONDENCE.

The Corresponding Secretaries of the Board are Rev. Selah B. Treat and Rev. N. G. Clark. Letters relating to the Missions and General Concerns of the Board, may be addressed

SECRETARIES OF THE A. B. C. F. M.,
Congregational House, corner Beacon and Somerset Streets, Boston.

Donations and letters relating to the Pecuniary Concerns of the Board (except letters on the subject of the Missionary Herald), should be addressed

LANGDON S. WARD, *Treasurer of the A. B. C. F. M.,*
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters for the Editor of the Missionary Herald, should be addressed

Rev. ISAAC R. WORCESTER,
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters relating to the business department of the Herald, subscriptions and remittances for the same, should be addressed

CHARLES HUTCHINS,
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters for Rev. Rufus Anderson, D. D., may be addressed to the Congregational House.

Letters for the ladies assisting in the care of missionary children, may be addressed

Mrs. Z. STILES ELY, 26 *West 26th Street, New York City,* or
Mrs. ELIZA H. WALKER, *Auburndale, Mass.*

Letters for the Secretaries of the Woman's Board, may be addressed

Mrs. GEORGE GOULD, *Jamaica Plain, Mass.*

Letters for the Treasurer of the Woman's Board, may be addressed

Mrs. BENJAMIN E. BATES, *Treasurer,* or
Miss EMMA CARRUTH, *Assistant Treasurer,*
No. 1 Congregational House, corner Beacon and Somerset Streets, Boston.

All drafts and checks should be made payable to Miss Emma Carruth, Assistant Treasurer W. B. M.

Letters relating to "Life and Light for Woman," should be addressed

SECRETARY WOMAN'S BOARD OF MISSIONS,
Congregational House, corner Beacon and Somerset Streets, Boston.

GENERAL AGENCIES.

The following arrangement has been made in the system of General Agencies, by the Prudential Committee, with a view to efficiency in the raising of funds.

District Secretaries.

Maine, New Hampshire, and Vermont, . . .	**Rev. Wm. Warren**, *Gorham, Me.*
Massachusetts, Connecticut, and Rhode Island,	——— ———
New York City and the Middle States, including Ohio, ...	**Rev. Charles P. Bush, D. D.**, *No. 39 Bible House, New York City.*
Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska,	**Rev. S. J. Humphrey**, 107 *Fifth Avenue, Chicago, Illinois.*
For the work in nominally Christian lands, . .	**Rev. Joseph Emerson**, *Congregational House, corner Beacon and Somerset Streets, Boston.*

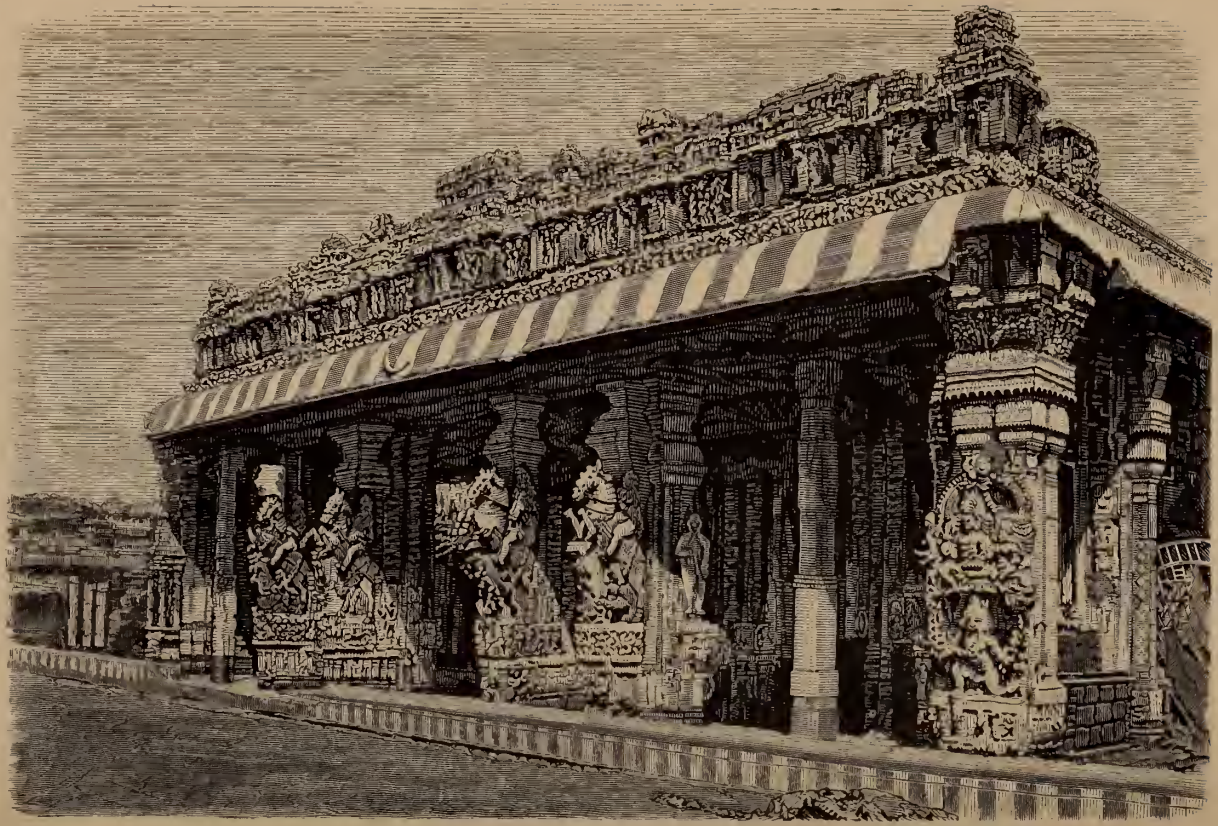
HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for bequest to the Woman's Board: — I give and bequeath to the Woman's Board of Missions the sum of ————————, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1860.



NEW ÇḤŌLTRY — MADURA.

THE

MISSIONARY HERALD.

VOL. LXIX. — AUGUST, 1873. — No. VIII.

THE NEW CHŌL'TRY — MADURA.

By Rev. J. T. Noyes.

The picture is a view of another of those magnificent monuments of antiquity built by the old Tamil kings, centuries ago, in the city of Madura. Some of these old buildings have been described in previous numbers of the Herald (April, 1868, October, 1871, and October, 1872). This one is situated directly opposite to the great temple of Mcenarchi, across the road. It is called "Puthu Mandapam," in Tamil, — in English, "New Chōl'try." It is also distinguished by the Tamil name "Vâsântâ," which means, in English, "Spring." It is said to have been so called in consequence of having been built as a cool and delightful retreat for the god Siva, during the sultry month of May — in Madura the hottest month of the year. It is surrounded by a narrow watercourse, made of stone; intended, it is supposed, to cool the air during the hot months. This edifice, which in the beautiful finish of its work, and in its grand magnificence, excels all others in Madura, is three hundred and thirty-three feet long and eighty-one wide, divided, internally, into a nave and two side aisles, with passages at both ends. The roof is flat, being constructed of immense granite slabs, resting upon one hundred and twenty-eight massive pillars, each twenty-five feet in height, hewn from a single block of granite, and carved in the ordinary Hindoo style. The labor of carving must have been enormous, and it is difficult to conjecture how the pillars could have been placed in position by any power which the Tamilians are known to have possessed in that dark age. Unlike the old palace (Herald for October, 1871), the architectural style of which seems to be a mixture of the Hindoo and Saracenic, the "New Chōl'try" is purely Hindoo in its style; and the square and massive character of its general construction blends strangely with the minute decorations and singularly fantastic finishings. Among the ornaments are ten groups of sculptured stone images, which represent the ten Pandian kings, larger than life, with their wives in smaller figures, placed in front of ten of the massive pillars. Tirrumala Nayagan, the last of the dynasty and the munificent founder of the "New Chōl'try," stands first in the row of groups on the right, with his two wives, one on each side, and a female servant. The first thing which attracts attention on entering

at the front is the massive platform, occupying nearly the whole width of the nave, which, together with twelve large, beautiful pillars, smooth as glass and black as jet, supporting an ornamented canopy, is wrought out of a beautiful stone, composed of dark syenite sprinkled with a green variety of scapolite, known as the "*black Madura granite.*" This remarkable building, according to Wilson, was begun in 1624, was twenty-two years in building, and cost upwards of a million pounds sterling. But the authority which puts the cost at £20,000, the date of beginning the work 1626, and the time of completion seven years, is the more credible. It has been justly said, that "this and the other solidly constructed and highly ornamented buildings which engaged the attention of Tirrumala Nayagan, could not have been built by any other than a despot possessed of boundless wealth." This man, the greatest of all of the Pandian rulers, was crowned king of Madura in the month of January, 1623, when he was between thirty and forty years of age, and his successful reign extended over a period of thirty-six years. During his time the Jesuit missionaries gained great influence in Madura. Robert de Nobili, the most famous of them (see Herald for February, 1872, p. 56), assumed the garb of a Hindoo ascetic, and professed to be a high caste Brahmin, from Rome. Thus, as a Christian propagandist in disguise, he schemed and labored many years. He made a considerable number of proselytes, with the direct countenance and assistance of the king, over whose mind he is said to have gained an extraordinary ascendency. Some say that Tirrumala Nayagan was converted, and on this account was clandestinely murdered by the Brahmins. But the Jesuits seem not to have believed it; for their records declare that he died as he had lived, an impenitent sinner.

Whatever the truth may have been in his case, one thing is certain, two or three centuries of missionary labor by the Franciscans and Jesuits made no permanent impression upon Hindoo society. No missionaries were ever more indefatigable and persistent. They were unscrupulously deviceful in their methods; they had unbounded means at their control; and the influence of kings was exerted to forward their schemes. No other missionaries were ever so favored on the human side; and yet, beyond the building of a few churches and the considerable number of proselyted heathen, to whom they gave Christian names, and a baptism of water without a previous baptism of the Holy Spirit, they accomplished nothing, or next to nothing. The citadel of heathenism continued as firm and unshaken as the old stone palaces and temples. The Brahmins retained all their former influence, and caste and superstition were in no degree weakened. In the line of human progress nothing had been done. Every old custom and institution remained intact.

It remained for Protestant missionaries to introduce, with the preaching of a purer Christianity, education for all classes, and to inaugurate the innovations which are fast changing the social habits of the people and their time-honored institutions. *Vastly* more has been done within the last fifty years to enlighten and elevate the people, not to speak of Christianizing them in the true spiritual sense, than was done by the labors of the Romanists in *three centuries.* Give us fifty years more, and the world shall see not only Madura, with her two millions, but all India, with *two hundred millions*, by the blessing of God on the preaching of a pure gospel, transformed, evangelized, and numbered among the Christian nations.

THE USES OF WEALTH.

Mr. Gladstone has recently made some remarkable statements upon the vast increase of wealth in England. Some American Gladstone could, doubtless, show a corresponding or even greater increase in this country. Wealth represents the accumulated results of labor. Educated labor, even of the hands, is far more productive than ignorant; but when science substitutes machinery in productive industry, and the results are multiplied thirty, sixty, and a hundred fold, the increase of wealth can hardly be realized. Add to these results the consequent increased value of real estate, not only in the older portions of the country, but still more in the newer, as they are opened by railways to an ever swelling tide of population, and we may form some conception of the vast increase of wealth in the country, without reference to the statistics of the census tables.

This is the wealth of a Christian nation, the fruit of a civilization quickened, energized, and developed in its manifold relations, as nowhere else in the world, by the gospel of Christ. The uses to which this wealth shall be applied, are well worthy the gravest and most prayerful consideration of every thoughtful Christian man. True, much of it is in the hands of men who are quite indifferent to any such questions, yet a fair share — may we not say more than their numerical proportion — is possessed by Christian men. Is it used *wisely* by the great majority of the professed Christian men and women of our churches, — as a wise economy would dictate, — for the promotion of the kingdom of Christ?

With this great increase of wealth, has there been anything like a correspondent increase in unselfish Christian offerings for missionary objects — home not less than foreign? With the advance in wealth, lifting men *above* the limits formerly set by the duty of supplying the necessities of one's own household, ought not the *ratio* of expenditure for Christian benevolence to that for one's own comfort, and the comfort and happiness of those dependent on him, to have increased rather than diminished? What is the fact, not in general simply, but with *you*, my fellow-servant of the Lord Jesus? Has the time yet come, when Christian congregations can be justified in spending their tens and hundreds of thousands on church edifices, when half, or a quarter, or even a tenth as much would have sufficed quite as well for the purpose of hearing the truth and gathering in the outlying masses? While the larger part of our fellow-men have not yet the opportunity of knowing the purposes of love and grace in their behalf, — are actually *starving for the bread of life*, — can we properly indulge in church luxuries, spend our thousands on church architecture and artistic music, while our hundreds only, not to say our tens, are grudgingly bestowed to save them that are ready to perish? Good men are often constrained by denominational pride, or the example of worldly-minded men in the congregation, who will give to the objects above-named, but not for those more purely Christian, and so find themselves crippled in their ability to help on the latter? But ought it to be so? Is the cause of Christ really advanced, in the long run, by such concession to the spirit of the world?

But coming nearer home, — are we, as Christians, justified in a style of household expenditure that keeps even pace with that of those who have nothing else

on which to spend their wealth? The elegant house and grounds, the costly furniture, the luxurious entertainments, the lavish expenditure on travel, home and foreign, not to speak of other things, are too often accompanied by the scanty offering for the cause of Christ. We would indulge in no tirade against the use of wealth for promoting a refined taste and the most generous Christian culture, to the fullest development of all the powers with which our humanity is endowed. This we believe in. But we do ask of those whom Divine Providence has blessed with the means of such enjoyment, that a due proportion of their income be given to Christ; that his cause be *first*, not the last — to be left out possibly altogether, or put by with the scantiest pittance.

The way has been opened for the largest activity of Christian benevolence on every hand. The world is open to the influence of the gospel. But the "purchasing" value of the money given, for example, to the American Board now, is, to say the least, not greater than was that of what was given by the same constituency thirty years ago. Yet how has the foreign field of this same constituency been enlarged, and its responsibility increased, by the orderings of Providence!

The time has come, in the natural growth of the work, when new expenses must be met, not counted on thirty years ago, in the line of a Christian literature, in church building, and in the establishment of Christian institutions of learning — even more necessary abroad, at the present time, than at home.

It is an occasion of hope and gratitude, that of late so many large gifts and bequests have been made to colleges and seminaries at home, till they amount to hundreds of thousands, and even millions of dollars yearly. This is a worthy use of funds, — though we might sometimes suggest a different distribution, — that those that have not, and are equally deserving, might share with those that have. The time has fully come for such gifts to establish and endow institutions for Christian education in the foreign field as well as at home. Closely connected as such institutions are with its evangelistic work, and important as they are to its permanence and full development, the Board has never felt at liberty to appropriate its funds directly for such objects. It has never had the means to spare from its immediate work of evangelization. It has indeed been obliged to expend a good deal for the establishment and support of schools and seminaries for the training of evangelists and teachers, — this has been strictly necessary, — and also to make grants in aid of church building; but it has never made appropriations to establish colleges properly so called, though gladly commending them to Christians of wealth, specially interested in this form of benevolence. Next in importance to the support of the living preacher, — American or native, — which must ever claim the precedence, must be reckoned institutions for Christian education. It is through the influence of such institutions that it is expected, in due time, to pass over the Christian work, which we begin, to native hands. The proper missionary work will then be done. Already is this change from foreign to native hands far advanced in some of the older mission fields.

Shall the foreign field have less regard, in this respect, than the home? Is it not equally given us to cultivate for Christ, — and not so far away as it was, but coming nearer every month, every day? Not less than a hundred thousand dollars are now needed for institutions of the character referred to — for

Jaffna College, in Ceylon, already begun, with the best prospect of usefulness as a thoroughly Christian college; for the Home at Constantinople, for which the Woman's Board has already secured $25,000, and needs as much more to establish a first-class institution for the Christian culture of woman at the point of widest influence in the Turkish empire; and for a college at Aintab, in the Central Turkey mission, to which the native Christians have contributed with a liberality and self-denial which are the best guarantee that they deserve help from Christian friends in America.

Who can estimate the value to Christian civilization of the funds devoted to the founding of such institutions as Yale, Amherst, and Williams Colleges, Andover and Mount Holyoke Seminaries, or of Robert College, at Constantinople, and the Syrian Protestant College, at Beirut? And still there is room for such benefactions, and opportunities of equal promise for the social and religious elevation of millions of mankind. Wealth in the hands of the stewards of Christ has its high privileges, as well as its sacred duties.

MRS. MARY SNELL SMITH.

(The following notice of this excellent woman, who died at Rocky Hill, Connecticut, on the 15th of May last, after a missionary life of thirty-six years in India, was prepared for the Herald by a relative, but has been somewhat abridged.)

Mrs. Smith was a person of rare natural gifts and graces, coupled with eminent devotion to Jesus. She was born in Cummington, Mass., September 21, 1814. Her father, Ebenezer Snell, was a man of true New England type, well read, thoroughly versed in the Bible, sound in judgment, and loyal to Christ. Her mother, a most lovely Christian woman, died when Mary was only eight years old, giving her, with the benediction of maternal love, this dying injunction, "Mary, you must be a Christian; you must love Jesus." These words went to the heart of the child and could never be forgotten. They were the good seed sown, which afterwards resulted in her conversion. The "law work" was very long and painful in her case, but it prepared her for a most cordial acceptance of Jesus at last, and the benefit of that thorough preparatory work was seen in all her subsequent life. When twenty years of age, she attended school for one term in Shelburne, Mass., and became an intimate friend of Miss Fidelia Fiske, afterwards so noted in missionary annals. Miss Fiske's influence upon her was most blessed, in leading her to Jesus, and in preparing her mind for mission work. She at once conceived an ardent desire to pursue her studies, and prepare herself for some field of eminent Christian usefulness, but her father's pecuniary circumstances at the time did not permit this course. Two years later she united with the church in her native town, coming forward alone, in a time of general declension, and when there were almost none except old people in the church. Very soon after this, there came to her an invitation from the American Board to go to India as a teacher. Her father refused his consent to her going alone, and then, almost immediately, she was asked to engage in mission work in India, as the wife of John Steele, M. D., a young man of rare worth

and promise. There were many obstacles, but she felt that the Lord was taking her at her word, and asking her to ratify the vow of consecration which she took in joining the church, and she decided to go. She was married to Dr. Steele November 11, 1836; twelve days later they sailed from Boston, and reached Madras March 23, 1837. On leaving the ship she took a cold which brought on rheumatic difficulty, so that she was unable to walk for several months. Dr. Steele's health soon failed, and after a long struggle against disease, he died of consumption, October 6, 1842. This was a very sore trial, and not till she stood over his open grave did Mrs. S. learn to say, with no reservation, "Thy will be done"; but that lesson of submission and trust she never needed to learn again.

Although so sorely bereaved, she determined to continue in the field. Subsequently she became acquainted with Rev. J. C. Smith, of the Ceylon mission, and they were married October 13, 1843. She then immediately took upon herself the whole care of providing for the household, that her husband might not he distracted or hindered in his work. But while she made a model Christian home in that dark land, her influence over the teachers and pupils in the boarding and other schools was very great. Her heart was always so warm with the love of Jesus that she had the right word and the right ministration of love for every one.

Mrs. Smith visited her native land but once during her long period of service, and then only for the sake of prolonging her life-work upon missionary ground. She reached this country, with her husband, in May, 1857, and went back again in 1860, though her health was still so poor that many feared she would not survive the passage. But God spared her life for eleven more years of missionary service, when it became evident that both she and her husband must quit the field. The needs of an invalid daughter also impelled them; and reluctantly they sailed from Jaffna, March 23, 1872. The daughter died on the passage, and was buried at sea, off the coast of Portugal.

Hardly had they reached their native land ere the eldest daughter, with whom they had found a home, also sickened and died. Mrs. Smith went through all these repeated trials without a doubt or murmur, her faith in Jesus triumphing over all seeming ills. She passed through the winter cheerfully, and with signs of improving health, but in the spring she ventured beyond her strength, in a work which showed her continued devotion to the missionary cause, and was taken sick with pneumonia, of which she died after four days of extreme suffering. Her end was peace. The mention of Jesus would bring a radiance of joy upon her countenance when she was in the greatest bodily distress. Her work was all done, and well done, and she was ready to go.

She never regretted, in her darkest hours, her choice of the missionary work. Her faith never faltered, her enthusiasm never flagged, her love for the heathen never became chilled. Like Mary of Bethany, she did what she could, and was approved.

ANNUAL MEETING OF THE BOARD.

The attention of persons designing to attend the meeting of the American Board at Minneapolis (to commence on the 23d of September next), is specially invited to a notice from the Committee of Arrangements, on the last page of the cover of this Herald.

MISSIONS OF THE BOARD.

European Turkey Mission.

RENEWED PERSECUTION AT MERICHLERI.

WRITING from Eski Zagra, April 28, Mr. House states: "The spirit of persecution has again broken out where we thought it had already spent its force. The brethren of Merichleri are in the midst of quite a severe storm. Their new school-house, or chapel, has been pulled down by their fellow-villagers. It was, I think, while they were at their evening service, a week ago yesterday, that a mob surrounded their building and began to break in the windows and threaten the life of Traicho (our helper). He escaped in some way through a window, and the next day the mob deliberately pulled the building down. Traicho and the brethren immediately went to Cherphan and complained to the authorities. The case is now being tried. A large number of the offenders are in prison, but it remains to be seen what the result will be.

"I suppose the real mover of this outbreak was a man of the baser sort, who was sent a few weeks since from Philippopolis, ostensibly to be a teacher at Merichleri, but doubtless the main object in sending him was to root out the Protestants from that village, if possible. The rapid progress of the work there has been, for some time, a matter of chagrin to those who oppose the work in Philippopolis as well as in this city. The man seems to have been well chosen for such work. He is a bold, unprincipled, bad man. He gave circulation to absurd and wicked stories about the missionaries and the Protestants, and at last has succeeded in goading on the people to this deed of violence, of which they will now have plenty of time to repent. They threaten, even now, I believe, in their rage, to *kill all the Protestants*. The brethren have been somewhat fearful, and the women, some of them, were so frightened that they have been sick. Mr. Marsh went to Cherpahn immediately after we heard of the trouble, and has not yet returned. Mr. Locke, of Samokov, on his way to Constantinople, has brought us word of the progress of events. The examination of witnesses had commenced, and the Turkish government seemed ready to put the matter through. Mr. Locke mentions one very interesting incident, as showing the noble stand which the Turkish government is taking on the question of religious liberty. One of the villagers, in his testimony, happened to let slip the exclamation, 'We are not going to have any Protestants there.' Whereupon the Turk, who was conducting the examination, was exceedingly provoked, and burst out into a vehement little speech in favor of toleration, saying the Sultan tolerated the Jew, the Orthodox Greek, the Moslem, and the Protestant; and who was *he* to say that they would not have any Protestants in their village.

"The affair is creating a good deal of excitement in Cherpahn, has given a good opportunity to Traicho to preach the truth there, and we hope this persecution will only serve, as others have, to give a new impulse to the work in this land."

PROGRESS AT YAMBOUL—RAILROAD.

Mr. House also writes: "A week or two since I made a tour to Yamboul, another of our out-stations, and was very kindly received by the brethren. I became deeply interested in the progress of the work there, for Yamboul is another bright spot in this land. The brethren seem deeply in earnest, and are carrying on the work by themselves, without a helper; for we have now no helper to send them. I understand that the brethren take their Testaments and tracts with them to their shops and places of business, and read with others as they have opportunity. They have been meeting on the Sabbath in the guest-room of the head-man's house, and the room is filled. One of the best teachers in Yamboul made me a visit. He seems to be deeply interested in the truth, and preached, in the Bulgarian church, quite an evangelical sermon on the Sabbath previous to my visit; but he

seems still to be fearful of coming out boldly and openly as a Protestant.

"I wish I could report some interest in Eski Zagra, but I cannot. We have evidence, however, that the people right about us are now disposed to be *friendly* to us, as neighbors."

THE PASTOR AT BANSKO.

Mr. Locke wrote from Samokov, April 18: "We are all much rejoiced and encouraged by the conduct of the pastor of the Bansko church. It would do your soul good to have an hour's talk with him. I am glad to be able to say, that under his preaching the church-members here have been blessed already. He can reach and touch their *hearts* as we never can.

"The whole plain of Rasloge (embracing thirteen towns, of which Bansko is the largest) has been awakened by the work at Bansko, so that the lately-arrived Bulgarian Bishop testifies that the men of that region are very unlike all others in his diocese. He told Pastor L—— 'This is your work'; which is a fact.

"On Monday last, April 14, 1873, the railroad was completed between Constantinople and Gerran Bey, eleven hours distant from this city. We are now but three days from Constantinople."

Central Turkey Mission.

WOMEN'S WORK IN THE MARASH FIELD.

Mrs. Coffing, of Marash, prepared a report in April last, of the work of native teachers, Bible-women, etc., in that station field, under the supervision of the missionary ladies there, which is certainly encouraging. She says:—

"At Terehakan, the teacher has instructed a small, mixed school, and eight women, while her work from house to house has been such that Mr. Montgomery, when visiting there last winter, said she was doing more work than any of the preachers that had preceded her. In Hadjin, the Bible-reader has given lessons to twenty-five women, visiting at least twenty of them daily; and the girls' school has averaged twenty-five pupils for six months, some of the girls being quite large.

"Both these workers have had their strength taxed to the utmost, reading and explaining the Scriptures to serious inquirers; while the women who regularly attend the chapel services have increased from eight to twenty-nine, since last July; and our last letter from there gives us the hope that some of them have passed from death to life.

"In October, we sent one of our high-school graduates to *Albustan*. When she had been there a month, the pastor wrote that she had over thirty girls and fifty women. We at once wrote that she must drop the women, as no human being could do justice to so many. The school has kept its numbers, and though we cannot speak from personal observation, as we do of the other places, all the reports have been most favorable.

"At *Zeitun*, a graduate of the middle-school teaches a mixed school of fifty-five scholars, some of the boys being larger than herself. But she retains perfect control of them, and has them all well classified. Not more than twenty of these are children of Protestants, yet thirty of them attend the Sabbath-school, and Miss Williams says she has succeeded in teaching them to sing better than any other natives she has seen. The Bible-reader has seventeen regular scholars. These she visits in their houses four days in the week. On Wednesday they all come to her, and having read their lesson, they have a general exercise in reading, figures, and singing, after which they have a Bible lesson and a prayer-meeting. Most of the seventeen have either finished the Primer or are now reviewing it. When a woman has reviewed the Primer her husband presents her with a Hymn-book.

"The teacher, on entering a house, asks, 'Have you prepared your lesson?' If the answer is a negative one, she says, 'Then I have no work here,' and goes on to the next house. In these visits she finds opportunity to read to ten or twelve other women almost every day. Sabbath morning, in the chapel, she gives them a lesson from the Catechism; at noon she meets them in a private house, going to a differ-

ent one every Sabbath, and thus reaching many who would not come to the chapel. The Sabbath we were there, twenty-six were present at this meeting. The lessons are from the New Testament. In the afternoon all again attend the preaching at the chapel. The women who regularly attend now number twelve; some of whom give good evidence that they love Jesus.

"The success of these girls in the out-stations has more than met our highest expectations. Yarpooz, Fundajuk, Nurpet, and Sis, are all ready for just such workers, while Hadjin, Albustan, and Zeitun could each profitably employ another. But where are the girls? To raise up such workers is our chief work. In many of our out-stations they are our only hope, for we not having the Armenian, and the women understanding no Turkish, can do little for them directly."

"In the city, ten female teachers have been employed, the people paying eight of them. The school committee also promise to assume the salary of one teacher in the high-school, from January 1, 1874.

"In visiting the villages we found much more readiness among the people to give their daughters [for the school] than we had hoped for; and eighteen girls came in during the first months. These have constituted our *boarding department*. But though willing to send their girls, they have little idea of the cost of an education, or of its value."

"In the Second Church we are trying the experiment of a *Committee* of *Women;* whose duties are, to select Sabbath-school teachers; to see that no female member of the church stays from Sabbath-school or the Wednesday meetings without a sufficient excuse; to see that every member pays something *weekly* for the Lord's work; to examine into all quarrels, and as far as may be remove all difficulties between sisters.

"The Committee was elected and commenced their work the 1st of January. At their first meeting they pledged themselves to visit every female member, for religious conversation, at least three times a year. So far they have worked well, but remembering the old adage, 'A new broom sweeps clean,' we prefer to try them longer before saying much of their work."

Eastern Turkey Mission.

VISIT TO KARS — ATTEMPT TO ENTER RUSSIA.

A LETTER from Mr. Pierce, of Erzroom, noticing a visit to Kars and other out-stations in the northeast part of Turkey, is of interest specially because of its intimations in regard to Protestantism in Russia, and the difficulty of doing anything for those there who would gladly receive the Scriptures, and might welcome a visit from evangelical preachers. Kars is a city near the borders of Turkey, something more than one hundred miles northeast from Erzroom. In going to the place several other out-stations were visited, and are noticed in Mr. Pierce's letter. He writes: —

"Much has been said and written, within the last three or four years, about Protestantism and Protestants in Russia, especially in parts bordering on Turkey in Asia. As Erzroom is not far from the border, we often see individuals from those regions, who tell us of large Protestant communities already formed, of the burning desire of multitudes to learn the truth, and of the terrible persecutions and trials to which they are subjected at the hands of the Government. In several instances, these persons have purchased large numbers of books — mostly Bibles and Testaments — with the hope of being able to get them across the line, and sell them to the poor people, hungry for the Bread of Life. Last autumn a man called on me, who had taken the long journey from Russia to Harpoot for the purpose of putting one of his little boys into the Protestant school; and learning that there was a good school here, he came to beg us to receive another son, whom he proposed to bring on this spring.

"In view of these and many similar facts, we have long felt it our duty to make an attempt, at least, to visit those persecuted brethren, and see if something could not be done for them, either in the way of securing a measure of religious freedom, or of furnishing them with books.

"As it was our plan to visit Bayazid and Kars this spring, it seemed just the time to carry out our long-cherished purpose of visiting Russia. Accordingly, through the English consul, we sent our American passports to the Russian consul, asking him to 'vise' them, so that we might be able to travel without trouble. You can imagine our feelings when he refused to grant our request, saying that he had orders not to vise passports of *clergymen!* To maintain a show of friendship, he offered to write to Constantinople, to his superior, and if possible obtain permission to grant our request. After waiting nearly a month, he finally informed us that the matter must be referred to Tiflis. It was useless to delay longer, and we started, March 11th, for Bayazid, still hoping that we might be able to cross over to Kars through Russia. . . . .

"From Bayazid, where we spent a part of three days, we made an attempt to cross the line and go to Kars by a short route, through a part of Russia. But the attempt was vain. We were obliged to turn back and reach Kars by a much longer road. The chief object in retaining our hold on Bayazid is the hope that from there we may be able to introduce books into Russia. Merchants are constantly going and coming, and several have already expressed a willingness to make the attempt to get books across the line. But there is really no way by which our books can be lawfully introduced into Russia; for the censorship is in the hands of bitterly opposed Armenians, and they allow nothing to slip through their hands.

"In order to reach Kars, we were obliged to return to within two days of Erzroom, and go by the winter road, thus making our journey much longer than it would have been could we have gone through Russia. However, after encountering rain, snow, and mud, and enduring long days of hard travel, we finally reached the place. During the last two years Kars has not been occupied; but a few months ago a preacher was sent there, with his family, and he is now laying foundations. Two men call themselves Protestants, and they seem to be of the right stamp. Many more are friendly, and occasionally attend service. They are to procure a better house, and open a school — by request of several influential men. The preacher has already sold nearly six hundred piaster's worth of books, and there is a great call for Bibles, of which, at the time of our visit, he was entirely out.

"When he went to Kars, several months ago, he took with him a variety of books, such as are freely sold in Erzroom and in various parts of Turkey. On arriving, his books were seized, and all religious books except Bibles and Testaments, were retained; the Government claiming to have orders from Erzroom to that effect. We called on the Pasha, and did what we could to have them given up. He produced an order to have the books examined by the Armenian and Catholic priests, and if they said they were objectionable, to stop the sale of them, if not to release them. Accordingly he called several priests, who simply looked at the title-pages, and decided that they were injurious books. . . . . We can now only appeal to Constantinople. These same books have already been examined there, and are openly sold every day in all parts of the empire except at Kars. You can draw your own inference.

"We shall strive to maintain a firm hold on Kars, both on account of the large Armenian population in the city and on the surrounding plains, and on account of its nearness to the Russian border. By having energetic preachers at Kars and Bayazid, with a good supply of books constantly on hand, we feel confident of being able to do something for our persecuted brethren in Russia. With God's blessing, we may yet find a way to visit them, though at present, we, American clergymen, are forbidden to place foot within the Czar's domains."

Madura Mission — Southern India.

FAITHFULNESS OF NATIVE HELPERS AND CHRISTIANS.

DURING the recent absence of Messrs. Noyes and Chester from the field, Mr. Rendall had the supervision not of his own work at Battalagundu only, but also

of the Periakulam, Dindigul, and Pulney stations. On the 18th of April last he wrote from the sanitarium, at Kodikanal, in regard to these several stations, noticing especially meetings with helpers, and their reports. He states:—

"I have recently spent two days at Periakulam, with the helpers of that station. Their monthly meetings are seasons of great interest and profit to us. The reports and discussions bring out many defects in our work, and many things to encourage and stimulate us, so that all feel it good to be present. The previous month had been fruitful in securing extra contributions for benevolence. One pastor reported over twenty-four rupees towards his salary, another over seventeen, and a third over fourteen. It is now manifest that the three pastors in the valley will realize half of their salaries, an advance may soon be made, and kept up until the whole salary shall be raised by the people. The pastors are in good heart. I urged to constant and patient effort to lead the people to give joyfully, and to lead *all* to give *something*.

"Temperance has required a share of our attention. Nearly a year ago the helpers took up the subject, and resolved that they would do all in their power to discountenance the use of intoxicating drinks among the people. This step was much needed, as the people are in great danger from intemperance. Every village has its licensed toddy-shop; and intemperance is greatly on the increase among all classes of Hindoos. The pastor at Kamban has been active in this reform, and at our meeting we were all very much interested in his report respecting the assistance he had received from the *women* of the congregation.

"The Spirit of God is working on the hearts of the people in various parts of the station. One of the pastors spoke of a most interesting communion season in connection with his church. He had prayed for God's blessing, and had held preparatory meetings in several villages, and at the time appointed the people came together in such numbers that not more than half could get into the church. They were deeply interested, and many seemed to receive a new impulse by the exercises. Six persons presented themselves as inquirers.

"We had a long discussion, or rather conversation, at our monthly meeting, respecting a new consecration to the work of the Lord, and I was impressed with the remarks made by some on this subject. Some are longing to see the power of God manifest as in revivals in America. They were struck with the statements made respecting such revivals. One pastor, in his remarks said, 'Is not Jesus, who is thus triumphantly working by his Spirit there, able and ready to work here among us?' He then, in the most simple and fervent manner, exhorted all to consecrate themselves anew to Christ.

"One young man was received to the church at Silukkuvapatti [in the Battalagundu field] in March. A most interesting incident took place a few weeks ago in that village. A member of the church was visiting a village in the Dindigul station. While there he met one of the Christians in the village, and in the course of their conversation they spoke of the need of Christians being more active, and doing more for the cause of Christ. The Dindigul Christian said, 'Why not call a meeting for all the church-members, and let us discuss these points? At all events, let us ask the missionary if he has any objection.' I told them that so far from having objections to such a meeting nothing would give me greater joy, and I hoped the meeting would be called without delay. They had drawn up topics for discussion, among which were — 'The better observance of the Sabbath; Better Attendance at Church; Increase of Benevolence; and Efforts to reach the Heathen.' The church at Silukkuvapatti, although without a pastor, is increasing in influence and strength.

"At the last communion season, held by the pastor at Battalagundu, three pupils from the boarding-school were received to the church. Two were connected with the girls' department. The Lord has thus graciously blessed this department, and it encourages us to labor for the education of the young.

"At the last monthly meeting at Dindigul many encouraging incidents came out in the reports of the helpers. They feel the necessity of faithfulness in the absence of their missionary. The work is beginning favorably in the villages. Under the supervision of the pastor they had completed one itineracy among the heathen, in March, and were ready to commence another in April. The helpers were in good heart respecting their work, whether pertaining to labors among the heathen, the instruction of Christian congregations, or the conducting of schools for the young. Nearly every catechist reported that he had visited as many as thirty villages, to preach to the heathen, during the previous month; and beside the schools for children, they had conducted ten night schools for the education of young men. Dindigul is far in advance of the other stations under my care, in education. The work in the town itself is of great magnitude. A large and important dispensary, a large and flourishing Anglo-vernacular school for boys and young men, and other important schools for girls and boys, show the foundations which Mr. and Mrs. Chester have been laying for the glory and honor of God. I trust they will soon be enabled to return to carry on the work to completion."

"I have not been able to visit Pulney, but do what I can for that station by a correspondence with the pastor there. In both Dindigul and Pulney there have been additions to the churches, and to the congregations. God is thus bearing witness to the labors of our native brethren."

Ceylon Mission.

RETROSPECTION—THE WORK AT BATTICOTTA.

The death of Mr. Sanders, and the present absence of Dr. Green, have thrown much labor and care upon Mr. Hastings, who has charge of the commencing Jaffna College, and supervision of the station-work at Batticotta. The 15th of April last was the twenty-sixth anniversary of his arrival in Jaffna. Writing on that day he was led, very naturally, to look back upon the past, recalling the cheering impressions, the bright anticipations, of his first months on missionary ground; the chastening effects of more experience — of disappointments and apparent failures — upon the feelings (have not pastors at home the same experience?); changes in the mission — deaths, returns to America, and other removals; the smaller number of laborers now than then; the reduced amount expended by the Board in Ceylon; changes in the native churches and among native helpers, etc. He then writes: —

"The figures are suggestive, and rightly viewed they are not discouraging. They show progress in some directions. And many changes have taken place which cannot be represented by figures. There is more independence, and more intelligent views of the object of the mission. There is a more cordial coöperation with us in the work on the part of native Christians. There is far less of the money inducement influencing people to profess Christianity. Our gains, if apparently less, are more real and more reliable. The churches are better organized and less dependent upon the mission, and the native pastorate has been fully and successfully inaugurated. With the increase of prosperity, worldliness has greatly increased, and presents a formidable obstacle to the growth of the church. But we look for better things. All that we seem to need is the outpouring of the Spirit, to realize an abundant harvest.

"The present state of the work at this station is not discouraging. There are evidences that we labor not in vain. The native pastor has reported his own work. Mr. Hunt and myself are enabled frequently to supply his pulpit on the Sabbath, while he goes to the out-stations to preach. We have formed a plan to join forces, and visit every part of this field during the year. The plan contemplates spending at least a week, each month, in some distinct portion of the field, in laboring from house to house and from village to village — the two native pastors and catechists and colporters engaging in the work. Last month a company, accompa-

nied by Brother Smith, visited the most distant islands. Since then, another company has spent several days on another island, in laboring with the catechist stationed there. They seemed to enjoy the work, and returned encouraged. Early next month a smaller company expect to go to two other islands, which have been very seldom visited. The native pastor at Navaly will join this company. I think it does the laborers good, thus to go together to some other part of the field than that which they usually visit."

THE COLLEGE — MANY CARES.

"There was a good deal of religious interest in the college the latter part of last term, and several expressed a hope that they had become Christians. Three, all of whom had been baptized in infancy, were received to the church at the beginning of this term. There are four others, from influential heathen families, who express a full determination to follow Christ, but are now hindered by their relatives from making a public profession of their faith. The lads are dependent upon these relatives for the means to continue their studies, and threats of withdrawing support, and leaving them in the midst of their course, have a good deal of influence upon them. Mr. Hunt preaches regularly every Sunday evening in Tamil to the students, while I hold meetings with them on Saturday evening and Sabbath afternoon. Prayers are attended daily, morning and evening.

"Since Dr. Green left, the care of the medical department has devolved upon me. A week or two since, a class graduated. Mr. Howland and Mr. Smith attended the final examination with me, and two or three of the former graduates came in to assist. This is an addition to my cares, but I hope to be able to manage matters through the native superintendent, with only occasional visits to Manepy. Taking up such a variety of work makes it quite impossible for me to accomplish anything as satisfactorily to myself as I could wish."

PROPOSED MEMORIAL — MOVEMENT OF EDUCATED FEMALES.

Writing again on the 23d of April, Mr. Hastings states: "There was a very interesting meeting of some of the educated females, held last Saturday, to arrange for raising a fund among themselves, as a memorial of Mr. and Mrs. Spaulding's and Miss Agnew's labors for female education. They propose to raise a sum the avails of which are to be used for the education of girls in the Oodooville boarding-school. Next year (1874) is the 'Jubilee Year,' of the school, and it is intended to have the fund ready to be presented on that occasion. The movement is entirely their own, and they take hold of it with a good deal of interest. All such movements are encouraging, and if this should open the way for making the school self-sustaining, we shall rejoice."

Foochow Mission — Southeastern China.

THE FORWARD MOVEMENT.

THE Herald for June noticed the intended sending of helpers, by this mission, to several places in the northwestern part of the province. Dr. Osgood wrote April 1st: "We recently sent six helpers up country, with the design of renting in three important places. They succeeded in renting rooms at Yang Kau and Chuang-so. The gentry made some trouble at Yang Kau, which resulted in the helpers leaving the village for a time and returning to Foochow. Brother Woodin referred the case to the U. S. Consul here, who succeeded in getting the Chinese officers in Foochow to direct the magistrate there to observe the treaty and see that our helpers were not molested. And in this connection I may remark, that we are highly favored in Foochow in having a faithful, efficient consul, who cares alike for the interests of all American citizens.

"Yesterday three helpers started for Kenning city, which is about one hundred and fifty miles from here, and is the principal prefectural city in the interior of this province. They hope to be able to rent premises there, and should they succeed, Brother Woodin and myself will probably go up and spend some two or three months. Two men from Kenning came to my hospital, and offered to return with us and rent us a house. They said that, last year, they came to the dispen-

sary and got well. We deemed it best to send native agents with them, as they will excite less opposition at first than foreigners would."

On the 7th of April he wrote again:

"We have tried again to make an entrance into Kenning-fu, but could not find any one who dared to rent to us, as the gentry, some three years ago, posted a notice threatening any one who rented to foreigners with being driven out of the city, and having his house demolished. Brother Woodin and myself expect to go in person and try again in the autumn. We have secured chapels at two stations, one hundred and fifty miles in the interior, and hope to make a beginning in the up-river work."

North China Mission.

A SPRIGHTLY LETTER.

On the 14th of March last Mr. Goodrich wrote from Yücho, 120 miles west of Peking. The letter was received at Boston June 17, having been three months on the way:—

"I was to write you at San Francisco, and, except a scrap, I haven't written you yet. What can I do — the months will not roll back — but *kotow*, and make a most humble apology?

"For the love that brought us safely, we did not forget to set up our memorial heap, only we have not written you. That God should bring *us*, dry shod, over waters larger than all the continents, seemeth as worthy an object of devout thanksgiving as when he took the Israelites safely over the Jordan.

"What a change from America to China — and Yücho. From spendid palace-cars and a grand steamer, to a little canal-boat — from Tientsin almost to Peking — a boat drawn by two *men* (sometimes three, when I went on shore and hitched in), and, afterwards, to a mule litter, which 'sister' rode, and a donkey, which I bestrode, except when I preferred to walk. When we came to a river, six men on either side of the litter steadied that in crossing, and as for me, one man led my donkey, and another carried *me* on his naked and oily shoulders. So we came to this Pisgah station of our mission. It is coming DOWN to come to China, our mountain location notwithstanding. Why, the money that built my father's barn would build twenty houses like the one we live in so comfortably. The grand part of our house is built of brick, and the more common part — the every-day part — of mud. These things, however, I scarcely need to think or write about, any more than about the pointers to a clock — only they are an index, on this great dial-plate, pointing to heathenism.

"I do wish that good men at home who imagine, forsooth, that the Bible of China — The Four Books — holds equal rank with *The* Bible, could understand that the difference between heathenism and Christianity is the difference between having Confucius and The Four Books, and having Jesus and the Bible. It is the sun, not the moon, that takes the frost out of the earth, and death out of the air, and makes the world a place where *men* can *live*. God bless Prof. Sewell for his tract on the Bible. When shall China have a loving faith in the dear Book? Then, and not before, will she put off her baby clothes? Why, your own little daughter is far in advance of any Chinese scholar I have met, in her knowledge of moral truths. But I did not write all this to you of purpose; I ran over. Out of the abundance of the heart, you know ——.

"I have written you that we arrived. I must tell you what we found. 1. A beautiful Mason and Hamlin cabinet-organ. It arrived in Peking before us, and, by some mistake, had come over twelve miles of stone-road in a *cart*. Such a cart, and such a road! The road was level once, very long ago, — among the antiquities of China, — but now, with its fearful joltings, it shakes a *man* quite out of tune to ride over it. The Chinese say of it, 'Ten years of joy, and ten thousand years of grief.' With trembling I unpacked the instrument, and found it — perfect. Two or three keys needed a speck blown from them, and that was all. The organ has been a great blessing to us this winter.

It has brought a thousand persons to our house, to whom it has preached the gospel. It has, also, so wrought upon the (*un*musical) instincts of our large-lunged, loud-voiced helper, that he can actually sing three or four hymns almost in tune. Many thanks to Mason and Hamlin for their noble gift. I am glad they are preaching a musical gospel round the world.

"2. We found three large boxes of Jayne's valuable medicines, a very generous gift from the proprietor. Some of them we have found invaluable, especially his carminative balsam. Diarrhea and dysentery fear it as heathen civilization fears the gospel. It has proved a great blessing to us and to the Chinese.

"And 3. I found my boy, *my* Timothy, an opium-taker! Alas, my poor boy! But I'll not try to write you about that. God grant you may never have a friend who is a slave to opium. But the fetters *seem* to be broken, and I rejoice over him tremblingly. A good evidence that my boy — 'Everlasting Blessedness' — has reformed, is that he is giving his tithes. So do most of the church in Yücho at present — following his example. They seem happy in doing it, but they will need a good deal of grace to continue such a liberal contribution. This weekly tithing makes us very happy and hopeful just now.

"I wish I were a painter, so I could draw for you a picture. It would represent three interesting scenes, and these scenes would show you that a missionary cannot *always* be preaching and teaching from morning till night. We are just now in the midst of a little episode in missionary life. [Special events in the families of servants had prevented their rendering the usual assistance for a few days. Ed.] Our helper, meanwhile, is off on a preaching tour. For two days, therefore, being entirely without help, I have had the responsibility and the *work* of *preparing all the meals* for ourselves and our beloved brother Pierson. Think of your missionary cooking! Ah, I have learned the mystery of many things I never thought to know, since I became a missionary.

"One word more. We sympathize with you over the Boston fire. And yet we do not expect the missionary work will suffer. Isn't it through suffering and losses that God opens the hearts and the coffers of his people? I doubt not there are Christian coffers deep enough, and Christian hearts large enough and warm enough, to supply our wants. My own dear church — God bless her — always stands in the gap in times of emergency. On this side we will try to be economical with our means, *and* generous in our offers of a free gospel.

"I am wondering if the windows of heaven shall be opened this year. A few drops have fallen here, and we are looking up."

ITEMS.

Mr. Blodget reports the baptism of five persons in February, during a week's absence in the country. Four of these were in one town, where others are reading the Scriptures, and are favorably inclined towards the gospel. On the 27th of February he wrote: —

"We expect to choose a deacon in our native church this week.

"The yellow-tiled roofs of the Imperial buildings, covered with glazing so very hard, and so utterly impervious to rain and moisture, present a surface apparently impossible to all vegetation. But what do we see? The wind scatters over it the light dust. Then come seeds, floating in the air, or borne thither by the birds. The heat and the moisture vivify them. Despite of every obstacle, the grass grows, and even trees, rooting themselves on the roofs of lofty pagodas, or of ancestral halls, and live there during long seasons of drought, when the fields, even, are a barren waste. So is the imperishable seed of God's word in this difficult soil — the hearts of the Chinese."

Mr. Smith reports (April 5) some labor among English-speaking sailors at Tientsin, specially by himself and Mr. Porter while they are engaged in the study of the Chinese language; "as the apparent result of which twelve sailors have united with the little church, most of whom give excellent evidence of a change of heart."

Japan Mission.

THE CALL IS STILL FOR MEN.

Mr. Davis, at the close of a letter dated May 2, in which he mentions some persons whom he hopes to see in Japan, remarks:—

"I have no fear that all the Secretaries will think we are getting too many men for Japan; but some of the powers that be may. Let me say, then, that we have sent no personal appeal to any one. We have stated facts, and they have been published, but the Lord of this harvest is doing the work. God has been opening this land, in this wonderful way, for ten years. His hand has wrought the marvelous changes which have now reached their climax in the taking down of the edicts against Christianity all over the Empire, and in the liberation of those who have suffered in prison so long for the name of Christ, and who boldly declared their faith in him, as Mr. Greene met some of them, while hundreds were passing through here on their way back to Nagasaki, during the last two weeks. And the same Power has caused these great facts to take fast hold of the public mind in America, and to fasten conviction on the hearts of some chosen vessels whom we want for this work. It is the Lord's doing. He knows where he needs men better than we do. Were I making an appeal for Japan now, in view of this crisis moment of her history, in view of the toleration which has come, and in view of the fact that we have semi-official information that the opening of the whole country is already incorporated in the treaties which are being prepared, I should ask for *forty* more families, that we might put, *at once*, even before they had acquired the language fully, a station in each center of a million people among these 15,000,000 or more who have fallen to our lot, in this crowded part of Japan."

THE SCHOOL AT OSAKA.

Writing from Osaka, May 9th, Mr. Gordon thus refers to the hopeful condition of the school there: —

"Soon after we located here, Mr. Gulick and I opened a school in which Bible-reading was a prominent feature. It was quite an experiment, for it seemed not improbable that the use of the Bible might frighten our scholars away, as it had done in other places; but we have been agreeably disappointed. Our school has increased in numbers and interest, so that it was never more prosperous than it is to-day. We began without charging anything for tuition, as the school-room is on our own premises. But with the hope of *benefiting the school*, we determined, after a few months, to make a charge; and the result has been a marked improvement in the character of our scholars and in their attendance. More than a score are now carefully reading the Bible daily."

Micronesia Mission.

PLEASANT ITEMS.

Mr. Doane wrote from Ponape, April 7th: —

"A few days since I visited a part of my parish east of this a few miles. The visit did me good. I was rejoiced to see, at one place, the prosperity of a school but recently started, and kept by natives. I have before referred to that place. Its *king*, and a chief next in rank to him, are preparing to join the church. The *ruler* is a fair reader of our books, seems in earnest, certainly has changed much within a few months. But two years ago he cared but little to see or hear a missionary; and but a few months since, as I have before narrated, he refused to make any response when urged to take part in building a church. Now, he and his people have put up a small church, and also a small dwelling for a teacher; have a school; have bought of me slates and spelling-books, and some gospels; and to-day will begin their monthly contribution to the Lord and his blessed cause. Surely all this is cheering; how much brighter than those dark days of ava-drinking and drunkenness and fights!

"Passing from this place I called at another, where we have a church of some thirty members. It is *fruiting* now. A few are preparing to join the church. There is also a school there, in good condition, with some thirty scholars — bring-

ing their slates, spelling-books, arithmetics, and geographies. Recently a very good church building was dedicated, and now a teacher's house is being erected. Thus the good work prospers there, and we take heart.

"From islands east of us good reports, with the bad, reach us. The Master is there, working with simple means — feeble hearts and hands. A pleasant incident comes from the *Live Oak*, now in port — Capt. Welden and lady. When passing Strong's Island, natives boarded the vessel, and being asked the news, replied, — 'O, good news. No fight, no steal.' Good news indeed! That island is being beautified by Jesus. He is walking its shores, and laying his healing hand and beautifying touch on many a heart there. The charge of some six vessels cut off there, lies against that people; but now they say, — 'No fight, no steal.' Jesus is certainly there. And so is he walking among other islands of Micronesia; and of many can it be said, — or of parts of them, — 'No fight, no steal.' O, blessed One, come thou and visit all our islands; lay thy healing hand on multitudes of eyes now blind, and hearts leprous with sin, and heal all. Beautify, O beautify all with thy healing, saving, beautifying power, as thou only canst."

Dakota Mission.

A PLEASANT MISSION MEETING.

READERS will bear in mind that the relations of Messrs. T. S. and J. P. Williamson have been, at their request, transferred to the Presbyterian Board of Missions. They still labor, however, much as before, in concert with the missionaries of the Board among the Dakotas, and a meeting of the mission was held recently at the house of one of these brethren. In regard to this meeting, and the general state of the mission, Mr. S. R. Riggs (the father) wrote, on the 18th of June: —

"Our annual meeting has just closed its sessions. It was held at the Yankton Agency, on the Missouri River, and was indeed a very *grand* affair. We met at the station of J. P. Williamson, which he has occupied only about four years. But during these four years the change that has taken place among the Yankton Dakotas is truly marvelous. Dr. Williamson, who came among the Dakotas thirty-eight years ago, was there to compare the *then* and *now*. A. L. Riggs and his family, from the Santee Agency, were there. And, what has never taken place before, every one of our seven native pastors was present. Our licentiates were there, also, and our elders and deacons were largely represented. Messengers from the churches and teachers in Sabbath-schools were there. Indeed, a large company for our Dakota field, of more than one hundred from other villages, were there. Forty persons came over from the Sisseton Agency, a distance, by the way they traveled, of nearly three hundred miles. They had rivers to swim, and were ten days on the journey.

"And in this grand convocation we were much cheered by having with us our friends and brothers, Rev. S. J. Humphrey, of Chicago, District Secretary of the American Board, and Rev. Mr. Avery, pastor of the Presbyterian church in Sioux City. They greatly helped us in our meeting.

"I should be glad to photograph this assembly of Dakotas, which for three days and a half crowded the very pleasant church of our brother, J. P. Williamson, but I dare not attempt it. The marvelousness and the earnestness of the gathering gave, even to us old men, a new inspiration. Now, however, I shall be quite satisfied with presenting some of the present aspects of the field and the work.

"And first, it seems fitting to say that during the year past the roll of mortality has been unusually large; so that the actual advance in the number of church-members connected with the *nine* churches in the whole Dakota field is only fifty — 775 now against 725 of last year. But the number of additions by profession in the whole field has been *seventy-nine*. Subtracting that portion which is under the special supervision of the Presbyterian Board, *we* have seven churches, with an aggregate present membership of 598, and additions by profession, during the year past, of *sixty-eight*. Six of these churches

with an aggregate membership of 375, are on the Sisseton Reservation, near Lake Traverse, in Dakota Territory, and the seventh is the Pilgrim Church, of 223 members, at the Santee Agency, in Nebraska.

"All along the line we have held our own, with small advances. This is something to be thankful for. Just now the churches on the Sisseton Reservation are passing through somewhat of an ordeal. Headed by those who are, on the part of the Government, the recognized chiefs of that community, polygamy and old heathenism have been making determined efforts to get rid of the present agent (Rev. M. N. Adams), because of his Christian character, and because he is the nominee of a Mission Board. It is to be hoped, for the sake of good morals and for the upholding of the religion of Christ, that polygamy will not be permitted to triumph; but that, on the contrary, this present form of opposition may work for the furtherance of the gospel.

"On this Sisseton Agency two government school-houses were erected last year; and the agent is authorized to build two more the present summer. He is also charged with erecting a building for a manual-labor boarding-school, which is to be placed in close proximity with our mission station at Good Will. This position of the school will give it the advantage of the spiritual and religious influence of the native church. We shall hope, hereafter, to have the work of education carried on mainly through the schools supported by the Government. But for the higher education in this whole Dakota field, we shall look to the institution at the Santee Agency, under the personal care of A. L. Riggs."

MR. THOMAS L. RIGGS' NEW STATION.

"Beyond the Yankton Agency, up the muddy Missouri, we enter the territory of the wild part of the Dakota tribe. About one hundred and twenty miles' overland travel brings us to Crow Creek, or Fort Thompson. The Episcopalians have a mission there among the Brules. We pass by them, and after something less than one hundred miles' travel more, reach Fort Sully, only a few miles distant from the Cheyenne Agency. A year and a half ago, Thomas L. Riggs went from Chicago Theological Seminary, and, single-handed, commenced a station there. Everything was new. The Indians were numerous and wild, scattered along the Missouri River, in villages of from a dozen to one hundred teepees in a place. Many of them professed a desire to have a white teacher, but without any real sympathy with or appreciation of the work he should do, or of the proper relations he should bear towards them. Hence, instead of helping, they threw in his way a great many obstacles. This was nothing new in our missionary work. It was the old story, so often repeated to us more than a third of a century ago, on the banks of the Minnesota and Mississippi.

"As yet a beginning only has been made. On the west side of the river, in sight from the garrison, a small, sawed log-house has been erected. The work of teaching has been commenced, by the employment of native teachers, mainly, as yet, from the Santee. I spent a few weeks there last spring. On the first Sabbath of my visit, at the Dakota service, a few men were present, and many more women and children. It was the same experience which we had gone through years before — the women are the first to hear the gospel. Martha Redwing, the wife of one of the native teachers, has found the best materials to work upon. Quite a number of women with young children have attended her school, and have been learning to read Dakota. Her weekly prayer-meeting is attended by more than thirty women and children; and when she left recently, for a little visit to her friends at the Santee, they parted from her with crying. Thus we see that the teachings of the gospel are taking some hold of the minds and hearts of those Teeton women. It is true the chief men came to me on one occasion, with the grave request that I would teach my boy Thomas wisdom. When their women and children come to learn, it would be well, they said, if he would feed them; and whenever he saw any of them not well clad, he should give them clothes. Then the women and children would all like to

come to school. I told them that was an old story too. The Santees used to say the same things to us, and with greater reason, for they were much more destitute a third of a century ago than their brethren the Teetons are now. The experiences of the children, in the missionary work, are very much like those of their fathers. Yet there is this difference between *then* and *now*. Then the voices that called to prayer were foreign voices; now they are mainly of their own people. Then the Christian life came to them in a foreign garb, difficult to be understood; now it comes to them with more of a native look. The word has really, to them, become *incarnate*.

"And now what can I say more? There are golden harvests to be reaped from the word sown among the various bands of the Teetons. The native workers can be obtained, but they need skillful direction and supervision. The young man *Thomas*, and his wife, must not be left to work alone in that centre of heathenism. Two missionaries, by traveling alternately, with native assistants, among the villages up and down the Missouri, could do much more than double what one can do. Besides, it is not exactly safe — certainly it is not pleasant — for the one wife to remain alone. That noble Christian woman, Mrs. Gen. Stanley, of Fort Sully, wonders why there is so little interest in the Dakota work. And it is barely possible that One infinitely higher and nobler and better, wonders why there are so few to help in carrying the gospel of salvation to these Redmen."

Western Mexico.

PREVAILING SPIRIT OF INQUIRY.

The letter from Mr. Watkins, of Guadalajara, published in July, presented facts of much promise in regard to the work in that place, as it appeared in April. A letter signed by both the brethren there, Messrs. Stephens and Watkins, dated May 24th, is of no less interest. It states: —

"We rejoice to tell you that the Holy Spirit is in our midst, awakening dead souls. There is a wonderful spirit of inquiry among the people. Every paper and tract we publish is eagerly bought up and read. The more scandalously the Catholic papers speak of us and of our work, the greater seems to be the anxiety of the people to know of the truths we teach. Not only in this city, but through the entire State, our tracts have gone, and have been blessed of God. We receive news almost daily of different towns awaking and sending here for news and papers respecting this religion of Christ. For our work we *must* use the press, and use it freely. It is the only way in which we can send the truth through the country. And we must have a press of our own, for the Catholic presses here refuse to publish anything for us.

"To give you some idea of the people's thirst for knowledge, — yesterday morning we received a fine assortment of tracts through the kindness of Rev. Mr. Phillips, of Mexico; to-day they are all sold by boys who cry them on the street. One man spoke for a thousand of Jonas King's tract, — 'La Iglesia Oriental y la Latina,' wishing to send them through the country. With a press we could quickly strike off as many of this, and others that are called for, as necessary.

"All these things are strictly forbidden to be read, even on pain of excommunication; yet groups of people may be seen standing around some person reading them, each listening attentively. The boys are also forbidden to sell them on the street, and even maltreated by the priests for so doing; but they do not stop, and the fire spreads.

"The Catholics are now printing eight different papers weekly, whose great object is to attack us. From the pulpit, also, people are warned from visiting or speaking with us; but the very violent language used in mentioning Protestants, has been (with but little exception) more in our favor than against us. Only once have we been pelted on the street. One afternoon, as Mr. and Mrs. Watkins and I were returning from a visit, we were attacked by a party of men and boys, who commenced throwing stones, two of which struck Mr. Watkins, confining him to his bed three days. The entire city was in-

dignant at the outrage, and some of the papers said plainly, 'The rascals did it to please their confessors.' It was a bad blow for Catholicism, even if it did hit Mr. Watkins. Our friends increase every day, and the prospects promise well. We know there will be hard fighting for some time, but it must melt away before the Spirit of God.

"We have already made an outlay of about two hundred dollars for printing Bibles, etc. We sell our papers and tracts, except to those we know cannot buy, and to the prisoners and soldiers.

"We are happy in having the Governor and the State officers on our side, they aiding us in every possible way."

MISSIONS OF OTHER SOCIETIES.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE Report of this Society for the year 1872, gives the following summary of its foreign missions:—

STATIONS.	Missionaries.	Assistants.	Teachers.	Members.	Probationers	Churches.	Prob. Value.	Parsonages.	Prob. Value.	Missionary Collections.	Collections for Current Expenses.	Day Schools.	Pupils.	S. Schools.	Pupils.	Native Chn. Male Helps.	Deaconesses.
Africa . . .	26	–	15	2,065	174	31	13,710	6	$11,500	783	–	15	450	25	1,309	–	–
S. America .	4	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
China . . .	11	10	6	1,095	710	–	*50,000	–	–	–	–	6	96	–	869	72	13
Germany and Switzerland	73	–	–	6,220	–	40	321,313	26	–	9,560	–	–	–	229	10,071	–	–
Denmark . .	4	1	–	320	–	2	–	1	–	–	–	–	–	–	1,109	–	–
Sweden . .	32	–	–	1,648	1,461	9	14,210	–	–	1,098	$2.962	–	–	–	1,924	–	–
Norway . .	8	32	–	1,054	164	9	25,048	–	–	269	4.266	–	–	13	825	–	–
India ‡ . . .	36	111	289	758	448	14	21,850	22	59,250	–	†31,475	159	4,783	159	2,764	–	–
W. India . .	6	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Bulgaria . .	3	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Italy . . .	2	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Mexico § . .	2	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total . .	207	162	310	13,170	2,957	111	396,171	55	$70,750	11,710	$7,228	180	5,329	426	18,971	72	13

The appropriations for these missions, for 1873, amount to $373,825.75. There are also missions among the Indians of our own country, for which the appropriations are $6,650. The missions in Mexico and Japan are new — commenced in 1872.

SOUTHERN PRESBYTERIAN BOARD.

"The Missionary," the monthly organ of the Southern Presbyterian Board, has been recently enlarged and much improved. The June number gives the brief but comprehensive twelfth Annual Report of the Board. It appears that the receipts for the year were $47,875.10, — $5,204.71 less than for the previous years. 690 churches contributed, while 815 made no contribution. "In a great majority of cases," it is said, "ministers and church sessions are mainly responsible for this sad deficiency. It is questionable whether a single one of the 815 defaulting churches would have refused to contribute their mite to this great cause, if the subject had only been properly presented to their attention.

"There are now connected with the Church, and looking to it for support, three missions among the Indian tribes of our own country; one in Italy; two in the United States of Colombia; two in Brazil; two in China; and one about to be established in Mexico, — eleven in all.

"The whole missionary force in the field, at the present time, consists of eighteen ordained missionaries, of whom four are natives of the country where they live, three male assistant missionaries, fourteen female missionary assistants, and ten native assistants, making forty-five laborers in all; and all depending upon the contributions of the churches for the means of support."

Four male and three female laborers were sent out within the year.

* Church property, churches and parsonages, $50,000. † School-houses, $31,475.

‡ Since the above came to hand we have received the statistics of their late Conference, which show an increase of 107 members, 3 churches, 1 parsonage, 31 Sunday-schools, and 1,609 scholars.

§ Inaugurated December, 1872.

RECEIPTS OF ENGLISH SOCIETIES.

"EVANGELICAL CHRISTENDOM" gives the following view of the income of various benevolent societies in England, as reported at the last May anniversaries: —

	1782.	1873.	
BRITISH AND FOREIGN BIBLE SOCIETY	£184,196	£188,837	
PRINCIPAL FOREIGN MISSIONARY SOCIETIES —			
Church Missionary Society	153,697	156,440	
Wesleyan Missionary Society	148,585	156,910	
London Missionary Society	111,517	115,070	
Society for the Propagation of the Gospel	97,603	113,124	
Baptist Missionary Society	27,846	38,611	
Moravian Missions	15,554	15,478	
South American Missionary Society	9,353	10,719	
English Presbyterian Missions	7,000	9,541	
Turkish Missions' Aid Society	4,500	4,164	
			£620,057
COLONIAL, JEWISH, AND OTHER MISSIONS —			
Society for Promoting Christianity among the Jews	36,054	33,009	
Primitive Methodist Missions	25,804	32,257	
Colonial and Continental Church Society	33,778	31,013	
United Methodist Free Churches' Missions	11,771	13,923	
British Society for the Jews	8,378	7,851	
Evangelical Continental Society	3,300	3,206	
Colonial Missionary Society	2,901	3,479	
Foreign Aid Society	1,140	1,839	
			126,577
HOME MISSIONS —			
Additional Curates Society	55,190	58,376	
Church Pastoral-Aid Society	50,015	48,399	
London City Mission	40,598	40,670	
Bishop of London's Fund	38,192	29,970	
Wesleyan Home Missions	26,414	30,046	
Irish Church Missions to the Roman Catholics	20,410	23,445	
Incorporated Church Building Society	17,728	12,093	
Church of England Scripture Readers' Association	11,238	12,590	
Army Scripture Readers' Society	9,838	9,946	
British and Foreign Sailors' Society	7,868	8,074	
Missions to Seamen	7,413	8,301	
Home Missionary Society (Congregational)	6,590	6,483	
British and Irish Baptist Home Missions	5,440	5,082	
Protestant Reformation Society	3,804	4,092	
Irish Evangelical Society	2,902	3,507	
Midnight Meeting Movement	1,492	1,060	
The Prison Mission	..	3,197	
			305,331
RELIGIOUS EDUCATIONAL SOCIETIES —			
British and Foreign School Society	11,911	20,079	
Home and Colonial School Society	6,307	6,157	
Christian Vernacular Education Society for India	8,280	7,889	
Ragged School Union	8,023	4,099	
Wesleyan Education Committee	7,195	7,033	
British Syrian School Association	6,266	9,295	
Indian Female Normal School Society	4,959	6,061	
Sunday School Union	2,646	2,854	
			63,467
MISCELLANEOUS —			
Religious Tract Society	121,943	127,599	
Book Society	7,612	7,612	
Church Association	..	7,154	
Young Men's Christian Association	3,698	5,056	
Bible Translation Society	1,964	2,351	
Lord's-day Observance Society	916	1,059	
Working Men's Lord's-day Rest Association	816	930	
			151,761
			£1,456,030

UNITED PRESBYTERIAN BOARD. — (AMERICAN.)

THE "Christian Instructor" gives the Report of the United Presbyterian Board of Foreign Missions, for the year recently closed, which presents the following summary of the work: —

"The missions of our Church are, in the order of their founding, in Syria, India, Egypt, and China, with their leading centres at Damascus, in Syria; Sealkote and Gujranwalla, in India; Alexandria and Cairo, in Lower Egypt, and Osiout, in Upper; and at Canton, in China. In these missions there are 21 stations and outstations, 15 licensed and ordained American missionaries, 22 American female missionaries, 1 printer, 2 physicians, 97 native ordained ministers and teachers, 18 churches and 563 communicants, 21 schools and 2,322 scholars. $4,680.24 were contributed by the native churches in Egypt, and there are about $100,000 of mission property.

The receipts of the Board for the year amounted to $50,646.60 The expenditures were, $55,164.39.

Five new laborers — 2 men and 3 women — were sent out by the Board within the year, and one missionary and his wife returned to the work after a visit home.

Of the mission in Syria it is said: "There are in all, of communicants and adherents, about three hundred and fifty in connection with this mission, who call themselves and are recognized as Protestants. Ninety-three have been received by the mission as communicants; eighty-eight of them on examination, five on certificates."

In many respects the most interesting mission of the Society is in Egypt, and of this mission the Report states: "It was formally commenced in Cairo, in 1855, and after being established in Alexandria, in 1857, it has thence gradually extended until it embraces at present the following leading points or centres, namely, in the order of their location, Alexandria, Monsura, Cairo, the Fayoum, Osiout, Moteah, Nakhayleh, and Koos. At each of these points there is a church, having in them all 431 communicants, and an increase during the past year of 92 by profession and 8 by certificate. In the nine leading schools there are 1,015 scholars, of whom 605 are males, and 410 are females. The spirit of benevolence, and of effort on behalf of the gospel and their own improvement, has been happily seen among the native converts in this mission during the year. Their contributions amounted to $2,139.50; tuition fees, $1,246.24; and their building fund $1,294.50, — being a total of $4,680.24. In this mission the number of laborers at the present time is 8 ministers with their wives, 1 physician and wife, 5 female missionaries, 2 native ministers, 1 native licentiate, and 52 native helpers; being a total of 78 laborers in this field. The printing press has sent out 298,000 pages of useful religious reading matter during the year."

BASLE MISSIONARY SOCIETY.

THE fifty-seventh report of this Society was submitted to its friends by Inspector Josenhans on the 3d of July, 1872. It was found that the income for the previous year had been 864,167 francs, and that the disbursements had amounted to 888,492 francs.

The sources whence the *donations* made to this organization are mainly derived, will appear from the following table: —

Countries.	*Auxiliaries.*	*Individuals.*	*Half-batz coll.*
Switzerland	97,154 fr.	141,514 fr.	81,308 fr.
Germany	124,529	76,945	153,434
Other Lands	15,387	34,590	2,564
Mission Field		14,034	

The productiveness of the half-batz collections (or, as they are now called, *half-batz and kreuzer collections*) is very significant. It proves, conclusively, that frequent offerings, though small, will yield a large income in the course of a twelvemonth.

The chief items of expenditure are as follows: For the African mission, 218,653 fr.; for the India mission, 384,741 fr.; for the China mission, 70,078 fr.; for the Missionary Institute, 76,164 fr.; for administration, etc., 86,750 fr.

The following table will show the working force of the mission, European and native, as also the number of communicants: —

	European Laborers.		Native Laborers.					
	Men.	Women.	Deacons.	Catechists and Evangelists.	Christian Helpers.	Female Teachers.	Heathen Teachers.	Communicants.
INDIA.								
1. *Kanara.*								
Mangalur . . .	13	6		4	6	8	1	578
Mulki	2	2	1	5	7	2		252
Udapi	7	3		9	4			199
Honor	2	1		2				12
Merkara . . .	2	2						12
Anandapur . .	2	1			1			47
2. *South Mahratta.*								
Dharwar . . .	2	1			1		5	21
Hubli	3	2		4	1	1	4	63
Bettigeri . . .	2	1		2	2		1	36
Guledgudd . .	2			1	1	1		41
3. *Malabar.*								
Kannanur . .	6	4		9	3	1	4	227
Talatscheri . .	3	2		5	7	1	5	191
Tschombala . .	1	1	1	3	1			80
Kalikut . . .	5	4		6	6	2	2	286
Kodakal . . .	1	1	1	2	3			125
Palghat . . .	2	1		7	4	1	2	59
4. *Nilgaris.*								
Keti	3	2						22
Kotargiri . . .	1	1		1	1			23
AFRICA.								
1. *Akra.*								
Christiansborg .	11	2		5	3	1		161
Abokobi . . .	2	3		4	1	3		136
2. *Adangme.*								
Odumase . . .	3	1		2	1	2		46
Ada	2	1		1	1			26
3. *Akuapem.*								
Akropong . .	7	6		9	2	1		376
Aburi	2	2		3	2	5		195
4. *Akem.*								
Kjibi	3	2		2	1			20
5. *Anum.*								
Anum	2	1						
CHINA.								
Hongkong . .	2	2		2	1	1	1	123
Lilong	3	2		4	3		1	165
Tschongtschun .	1	1		2	2			80
Njenbangli . .	1	1		1	3			101
	93	59	3	95	68	30	26	3,718

About one third of the men in the first column are unmarried; and about the same number are laymen.

CHINA INLAND MISSION.

THIS mission, commenced by English Christians, perhaps fifteen years ago, — to be "unsectarian, and the missionaries connected with it to labor without guaranteed support from man; being satisfied with the promise of Him who has said, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,'" and "for the evangelization of districts away from the ports, and eventually, if possible, of all the wholly unoccupied provinces," — has now 81 laborers — 12 married missionaries and their wives, and 7 single missionaries, together with 45 male native assistants, and 5 native Bible-women and female schoolteachers. The stations and out-stations are "over thirty, in which there are resident laborers. Many other places are reached by itinerant efforts, in some of which there are converts."

(ENGLISH) BAPTIST MISSIONARY SOCIETY.

THE eighty-first Report of this Society, published in its "Missionary Herald" for May, gives the ordinary income for the year as "the large sum of £38,611 2*s.* 11*d.*; ($193,056 gold), exceeding the income of the previous year by £6,776 8*s.* 7*d.*" The number of missionaries is not given. The missions noticed are three in Europe, several in the West Indies, one in Africa, one in Ceylon, and several on the continent in India. The baptisms of the year, "in stations both in the East and West, including Jamaica, have amounted to quite 2,000."

Statements in regard to the work among the Sonthals are of special interest. The mission to this people was commenced in 1865, and the Report states: "The enlargement of the mission, and the increase of converts, have been of a very interesting nature. Under the title of the 'Home Indian Mission,' a committee of the missionaries and brethren manage the affairs of the stations. For the first two or three years the progress was slow. At the end of 1871 the converts numbered only thirty-five persons. During the past year, however, a remarkable work of grace has appeared among the people, and not less than two hundred and twenty have been baptized into Christ. In addition to these there are hundreds of inquirers, and the whole district appears to be stirred. 'There is no need,' says the Rev. G. H. Rouse, who lately visited the mission, 'to have paid native preachers, because the whole Church is a preaching Church.' Children have been the means of leading many to Christ. Of the boys attending school, fifteen or twenty have been re-

ceived into the church, and prayer-meetings among them are frequent. In several cases the boys have gone out, of their own accord, to preach to their heathen fellow-countrymen..... Eighty-five persons were on one occasion baptized at once, including five Christian households, — fathers, mothers, sons, and daughters.

"This interesting movement, among a people understood to be the descendants of the original inhabitants of India, has some advantages not to be found among the Hindoos..... The Gospel has not to encounter the pride of caste, nor have the converts to dread the loss of caste, since the chiefs have lately decided that no one is to become an outcast on account of being a Christian. The traditions of the tribes also favor the reception of the Gospel, as they singularly resemble, however corrupted, portions of Scripture history. Six brethren are now engaged among this most interesting people, and the missionaries earnestly urge the Committee to add to their number.

"Next to the Sonthals, the largest number of conversions has taken place in the large and rapidly-increasing mission in the district of Backergunge. There are now thirty churches in this district, with a membership of 921 persons. They meet in thirty chapels, which are the centres of circles of villages, from which the congregations are drawn, and in which schools are held from day to day. The native Christian community, consisting of the families of the members and inquirers, and of others who are seeking the way of salvation, numbers about 3,700 persons, of all ages, scattered in the numerous villages of this populous but swampy region. It is interesting to remark that the churches take the deepest interest in the maintenance of discipline, in the examination of candidates for their fellowship, and in the diffusion of the Gospel around them; and the Committee are happy to observe an increasing liberality in their gifts for the support of Christ's cause."

MISCELLANY.

RELIGIONS OF JAPAN.

The interest which is now felt in Japan and the progress of events there, naturally leads to inquiry respecting the religion of the people. Letters from missionaries often refer to three so called religious systems, — Buddhism, Shintooism, and Confucianism, — but what are these systems as prevalent among that people?

The following statement in regard to *Shintooism*, condensed from an article by W. E. Griffis, is taken, mainly, from a recent number of the "Watchman and Reflector." Mr. Griffis does not consider Shintooism as a religion, strictly, "since religion means more than rites, outward morals, or a system of state craft." (The same might be said of Confucianism, and even of Buddhism.) Its admirers see in it a system of pure theism, containing a pure code of lofty morals, and elements capable of regenerating Japan. He, on the contrary, after having studied it fully, with the best opportunities, declares it to be, in its higher forms, simply a cultured and intellectual atheism, with no faith, no Scriptures, no hope; and in its lower forms, blind obedience to governmental and priestly dictates; too cold, lifeless, and abstract to become a religion for common people. He thinks it doubtful whether it existed, to any great extent, as a definite system, before the introduction of Buddhism, about the beginning of the fourth century. The latter, in less than two hundred years, became, what it still is, the popular religion, while the former — having been worked up into a more orderly system, and having had engrafted on it the moral teachings of Confucius, ancestral worship, and the apotheosis of emperors, sages, heroes, etc., and having amplified the national traditions, especially that of the divine descent of the Mikado — became the religion of the emperor's court and of a large class of the literati.

Shintooism vaguely recognizes one Cre-

ator and some millions of lower gods, who preside over the hearth, the kitchen, marriage, birth, the mountains, the valleys, the affairs of life, and all the objects of external nature. Their names are, to a large extent, names of natural objects, as the sun, earth, air, fire, etc., etc. The religion seems to have been, originally, a form of nature-worship. The doctrine of immortality, apart from that of the deified, is not distinctly taught in the Shintoo system.

Mr. Mori, late minister from Japan in the United States, gives the following as "central dogmas of the three creeds" of Japan:—

"The Buddhists believe in a future life, dependent upon the principle of cause and effect.

"The Confucians, in a present life, guided by the reason of humanity.

"The Shintoos, in a past life; and they live in fear or reverence of the memories of the dead."

Dr. Chaplin, in a a recent article in the "Baptist Missionary Magazine" states:—

"*Buddhism* was introduced into Japan from Corea and China, in the sixth century, and succeeded ere long in quite superseding the primitive Shintoo faith. In its doctrine of a future life of rewards and punishments, it supplied one great defect of Shintooism, but it brought in a new set of gods, and with it idolatry. It however inculcated several important virtues, as benevolence, self-denial, etc.

"It is difficult, at present, to ascertain how far the Buddhism of India and Burmah has been modified in Japan. It early formed a union with Shintooism, and has been affected by national characteristics."

"The teachings of *Confucius*, the great Chinese sage, were introduced into Japan in the third century of the Christian era. They form an important part of the instruction in every school, and are held in high estimation by the educated classes. Although, as a mere system of morality, and not of religion, Confucianism may consist with the profession of Shintooism or Buddhism, yet in many cases conformity to these religions is merely external; and it has doubtless had a powerful influence in producing that indifference to religion, amounting often to skepticism, which is said to be characteristic of the educated people of Japan.

"Shintooism and Buddhism, as religions, are radically defective, and cannot stand against an enlightened civilization, while Confucianism, as being un-religious, if not anti-religious, leaving God quite out of the account, fails to meet the deepest wants of man. All these must therefore give place to a better system."

—♦—

BISHOP WHIPPLE ON MISSIONS TO THE INDIANS.

At a recent meeting with the Board of Indian Commissioners at Washington, Bishop Whipple stated: "My wildest dream of what might be done for the Indians has been accomplished. I had never conceived in my heart that a work could be done for the Indians equal to that which has been done within the last ten years, and more especially during the last four years, in which we have had the coöperation of a Christian government. I have taken pains to trace the history of the breaking up of the Indian missions in the past, and I could bring evidence, in very many instances, of missions which have been broken up through the influence of parties who represented the American government, directly or indirectly; and I am very sorry to say, that when I first visited those Indians of Minnesota, in two or three instances I had individuals ask me whether the Jesus that I had told them about was the Jesus that my white brothers spoke to when they were angry and drunk, at the agency; and when I urged the sanctity of Christian marriage, invariably the old chiefs told me in private, that the penalty for violation of the seventh commandment was that the woman's nose should be bitten off. That was the penalty of their fathers, and all the corruption and degradation had come from men of the white race. They very often said to me, 'We have never made fire-water. We do not know how to make it. It is your white brothers; they who worship the Great Spirit; they have brought this here. Go back and tell that story to your brothers.'

"In every single instance where crime has dragged this poor and wretched people down to death and degradation, it could be at once laid at the door of our own white race.

"But there were two or three things that encouraged me. The first was, that if this was a dying race there was but one question: Are they to live beyond the grave? And the very fact that they were a perishing race was but the very reason why a Christian movement should be made in earnest to try and bring to them the blessings of the Gospel of CHRIST. And another fact was this; that if they were a heathen people, there were no such awful revelations among them as there were in the heathen civilization to which the Gospel was carried by the Apostles. There are no such records in the Indian country as you can find in Pompeii and Herculaneum. I found that everywhere, the moment they were impressed with the fact that your errand was one of mercy and love, they gave you their respect and reverence; and they have always been true to their plighted faith. I say now, that as far as my own conviction goes, there is not a Christian body in the United States which can show such fruits and rewards for Christian labor as can be shown in the Indian missions among the people of the United States. It is true of our own body, and I believe it is true of all others; and it has seemed to me, at times, as if GOD had so richly rewarded us, that we might have the courage and bravery to endeavor to make atonement for that awful record which we have paid for in such terrible histories of massacre and blood."

THE FOREIGN WORK NOT OVERDONE.

THE following remarks, from the last Report of the Southern Presbyterian Board of Missions, are as applicable, in their spirit and principles, to the operations of other branches of the Church of Christ as to Southern Presbyterians: —

"Of the six stated annual collections taken up in the churches by the recommendation of the Assembly, five are intended for the home field, whilst only one is devoted to the foreign field. Education, Publication, Sustentation, Evangelization, and Church erection, are but subdivisions of the home work. They are but different channels through which the beneficence of God's people flows, and by which the home field is refreshed and enriched. But all these varied objects are just as much needed, if indeed not more so, in the foreign than in the home field; yet the Committee of Foreign Missions is expected to carry out all these objects from the proceeds of our single annual collection.

"As a Church of the Lord Jesus Christ, we stand related to the whole world of mankind. It is not to our country alone that we have duties to perform. The commission is to go into all the world, and preach the gospel to every creature. We are brought into sympathy with the blessed Saviour, and fulfill the great ends of our redemption just in proportion as we approximate this broad standard of duty. Now what are the comparative size and claims of the two great fields lying before us? Within the bounds of our own country there are forty millions of immortal beings, whose spiritual welfare we must not neglect or undervalue. Outside of our own country, in the great outlying unevangelized world, there are 800 or 1,000 millions of human beings, whose salvation we cannot ignore without bringing our relationship, as a Church, to the Lord Jesus Christ into question. But what is being done for this vastly greater field? What proportion of our ministers and what proportion of the funds raised in the churches have been consecrated to this great outlying field? So far as the ministerial force is concerned, we have less than two per cent. in the foreign field; and of funds we have sent abroad less than four per cent. In other words, for every two ministers, or less, that have been sent abroad, one hundred have been retained for the culture of the home field; and for every four dollars appropriated for the culture of the foreign field, we have laid out one hundred on the home field. In view of such facts, how can any one charge the Church with undue favoritism for the foreign mission cause?"

PRAYER FOR MISSIONS.

Mr. Spurgeon, in an address before the meeting of the London Missionary Society, in May last, said: "You believe in prayer, my brethren. We have not been laughed out of that yet, nor shall we be, because we are in the habit of praying. Those who never pray soon come to doubt whether prayer has power; but those who habitually carry their troubles and trials to a throne of grace no more doubt the power of prayer than they doubt the necessity of the vitalizing air around them. The missionary will often, I am persuaded, feel his spirit lifted by a mysterious influence, for which he cannot account; and yet, if he recollects the prayer-meeting at home, he may think, 'My brethren are specially praying for me now.' And perhaps some of you who have to lie awake half the night in pain, as I have done almost for the last fortnight, may have felt as if God had called you to be praying all night, that you might keep up the watches, and give him no rest until he establish and make Jerusalem a praise in the earth. Your midnight prayers may be bringing down upon a Livingstone showers of blessing. Brethren in Hindostan or the South Sea Islands may be receiving blessings because of your prayers. Oh! for more prayer! We must pray. Call back your missionaries if you do not mean to pray. You may refuse your contributions if you like, or give them to some common educational purpose — they are altogether as much wasted as if they were flung into the sea — unless the Church will pray, it will be in vain for it to give. But upon the condition of our churches at home will depend even the contributions that come into the mission, for I believe that those churches will give most, other things being equal, in which the religious life is the most active."

RAMKHUND — THE JAINS OF INDIA.

Having attended "a pilgrimage" at Ramkhund, in December last, Mr. Park, of Sholapoor, wrote: —

"The temple is built upon the top of the highest peak in that region, and the tents of the pilgrims were pitched on the plain below. Worshippers were constantly passing up and down the flight of stone steps which led to the temple entrance, and several native bands of music were discoursing not sweet music by any means, but were making a tremendous noise at various points among the tents; while every few moments loud cheers, and shouts of 'Jaya!' (victory) rose upon the air. The people here gathered were mostly Jains, a sect I think found largely in Guzerat, north of Bombay, but scattered more or less extensively through the country. So far as appears, their great doctrine is that no life must be taken. This doctrine they carry into practice even towards tigers, poisonous snakes, and small insects which are not usually spoken of in polite society, in a very tender and ridiculous fashion. Of course meat is an abomination, and all meat-eaters are unspeakable sinners. But these people, in their business relations, are most exacting and oppressive. Many of them are money lenders; they will go out into the fields and feed the ants with sugar; they will suspend from the tops of their temples large flat baskets containing grain for birds; but they regard it as perfectly legitimate, in the time of a man's pecuniary embarrassment, to lend him money at the rate of seventy-five per cent. interest; and then, if he is unable to pay the debt, they will squeeze the last piece out of him, and finally get away his cattle, house, land, and everything; but they wouldn't kill a mosquito on any consideration; so they are sure to go to heaven! So far as our work is concerned, we find them a tough class."

A NATIVE CATECHIST IN CHINA.

At a recent meeting in London, Bishop Russell, missionary bishop to North China, related the following anecdote of Mr. Boa, a native catechist at Ningpo: "At a place about thirty miles from Ningpo, when Mr. Boa was speaking about Christianity to between two and three thousand natives assembled in the court-yard of a large temple, a literary gentleman came forward and asked him whether he had not been instructed in the four books and the five

classics — writings of Confucius. Mr. Boa replied, 'Yes, I have'; whereupon the gentleman asked him how he, a native Chinaman, who had been so taught, could teach as foreigners did about Jesus. To this Mr. Boa replied by a sort of allegory. He imagined the case of two individuals traveling along the dangerous journey of life, and asking Confucius how they might accomplish their journey in peace and security. On either side of the road were deep pitfalls, into which any traveler might be precipitated. One of these two men fell into a pit, and hearing some one passing along appealed to him for assistance. It turned out to be Confucius, who taught very imperfectly a few things about men's duty to each other, but nothing scarcely about their duty to God. Looking down, Confucius replied to the man, 'I have no pity for you; I reminded you of the difficulties and dangers of the world, and you disregarded my warning; I put a lantern in your hand, and you allowed the light to be blown out; I have no pity for you at all, and even if I had any pity for you, I should have no power to save you.' He then left the poor traveler to perish. The other traveler also fell into a deep pit; but hearing some one, he called out for help, and Jesus looked down. Like Confucius, Jesus reminded the man that he had been taught his duty. The traveler admitted that the fault was his own, but said to Jesus, 'Have pity on me, you have it in your power to save me.' 'Yes,' said Jesus, 'I will have pity on you, and I have power to save you. I hold in my hand a long ladder which will reach down to the very bottom of the pit. Ascend it, and I will then give you my hand and assist you to go along the journey of life in peace and security.' 'Now,' added the catechist, 'you can understand why I speak of Jesus. Although I am a Chinaman, although I have been instructed in the four books and the five classics, I am now an humble disciple of the Lord Jesus Christ. I depend upon him for my own personal salvation, and therefore it is that I am desirous of making known his unsearchable riches to all my fellow-countrymen.' That was an example of the excellent manner in which these native catechists taught, parabolically, the truths of the gospel; and the native agency was, he thought, one of the strongest features of encouragement connected with the future of Christianity in that vast empire."

TAKING OFF THE SHOES.

THERE is a "station class" of young men at Cesarea, instructed in the hope that they may become helpers in the missionary work. Mr. Barrows writes: —

"The teaching of this class is by no means an unpleasant task. I am now giving them Old Testament History. These lessons here, and in the Turkish language, have for me a peculiar charm. So many things done and so many words spoken by Abraham, Jacob, and Moses, are so exactly like what I hear and see every day, that to find an explanation no reading is required. As an illustration of this, to-day we came to the passage in which is found God's command to Moses to take his shoes off his feet, as he approached the Divine Presence. Europeans and Americans take off their hats in token of respect. Here this is never done; but on the contrary, they keep their heads covered and take their shoes off. The removing of the shoe was undoubtedly in the first instance, for the sake of cleanliness, and for the sake of cleanliness it is usual now; yet there is another meaning in the act. It is a mark of respect. A villager called at my room a few days ago, and although his shoes were not at all dirty, he apologized for his want of respect in keeping them on till after he had crossed my threshold. His business was urgent, and so instead of drawing off his shoes, he said, 'I pray you not to look at my fault.'"

GLEANINGS.

—— THE Niger Mission of the Church Missionary Society is conducted exclusively by native African agents, under a native African bishop. That marks true progress in the work of evangelization.

—— Several friends of evangelization recently called on the President of Mexico

in relation to the persecution of Protestants by Romanists. They were assured by him of his purpose to protect them in their rights, and to uphold religious freedom in Mexico.

—— The sum of $38,000 has been raised for a Protestant Episcopal church in Rome, and $24,000 are needed to finish it. The title is vested in a Board of American Trustees. The church is to be named St. Paul's.

—— In Rome there are said to be 311 monasteries, with 4,226 inmates, and 163 nunneries, with 3,825 inmates. The income of these institutions is $1,400,000 a year. The Minister of Education is very properly turning his attention to such educational institutions.

BIBLIOGRAPHICAL NOTICE.

The Historic Origin of the Bible: A Hand-book of principal facts from the best recent authorities, German and English. By Edwin Cone Bissell, A. M. With an Introduction, by Prof. Roswell D. Hitchcock, D. D., of Union Theological Seminary. 12mo. pp. 432. New York: Anson D. F. Randolph & Co.

This work is an admirable digest of the best that has been thought and written on a subject hitherto left too much to professed students of theology. Ordinary readers will find it just what they want, to answer questions that are becoming more and more frequent. An Index of Authorities, extending to nearly eleven pages and over five hundred passages of Scripture cited and illustrated, will give some idea of the labor involved and of our obligations to the author. The book is well written; the style is fresh, clear, graphic, quite unlike the great majority of summaries. The authors referred to are introduced by a few happy terms, which give us an estimate of their character and the value of their labors.

No one can rise from the reading of this volume without increased confidence in the authenticity and genuineness of the Scriptures, and that the various books of which they are composed have come down to us through so many generations essentially unchanged. The evidence here presented is eminently *satisfying*. The story of the English Bible, the early revisions, the faithful labors and sacrifices of Tyndale, Coverdale, and others, should be known by all who use the English tongue.

Valuable as is this service to the cause of Christ at home, we trust that a service of greater value awaits Mr. Bissell in the foreign work, upon which he is soon to enter, and for which these studies have been giving him a special preparation.

ARRIVAL.

Messrs. Talcott and Dudley, who sailed from San Francisco, March 1, to join the Japan mission, arrived at Kobe March 31.

DEATHS.

At Beirut, Syria, April 19, Mrs. Thomson, wife of Rev. William M. Thomson, D. D., so long connected with the Syria mission, formerly of the American, now of the Presbyterian Board.

At Stamford, Conn., June 20, Rev. Josiah Peabody, formerly missionary of the Board in Turkey. He was a native of Topsfield, Mass. (born January 7, 1807), was educated at Dartmouth College and Andover, went abroad in 1841, and was stationed at Erzroom from that time to 1856, when he removed to Constantinople. He returned to the United States in 1860, on account of ill-health, and was released from his connection with the Board in 1864.

DONATIONS RECEIVED IN JUNE.

MAINE.

Cumberland county.
- Gorham, Cong. ch. and sn. 27 25
- North Yarmouth, Cong. ch. and so. 12 00
- Portland, Rev. E. P. Thwing 5 00
- Yarmouth, 1st Cong. ch. and sn. Gents', 69.25, Ladies, 46.75, m. c. 24.88, to const. Elizabeth M. Benson and Deacon T. G. Mitchell, H. M. 140 88—185 13

Kennebec county.
Gardiner, Cong. ch. and so. 25 38
Oxford county.
Bethel, 2d Cong. ch. and so. 10 00
South Paris, Cong. ch. and so. 20 00—30 00
Union Conf. of Churches.
Hiram, Mrs. Gen. Wadsworth, 2; Cong. ch. and so. for Japan, 2.09; a friend, for Japan, .91. 5 00
Waterford, D. Warren, 30 00—35 00
Waldo county.
Belfast, 1st Cong. ch. and so. 10 00
Washington county.
Machias, a friend, 5 00
Robbinston, Cong. ch. and so. 14 25—19 25
York county.
Kennebnuk, Union Cong. ch. and so. 54 12
Lyman, Cong. ch. and so. 15 00—69 12
373 88

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Rindge, Cong. ch. and so. m. c. 7 42
Coos county.
Gorham, Cong. ch. and so. 13 00
Grafton county.
Haverhill, 1st Cong. ch. and so. 47 12
Plymouth, James McQueston, 25 00—72 12
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Francestown, Cong. ch. and so. 66 76
Nashua, Pearl Street ch. and so. m. c. 7 68
Merrimac, Cong. ch. and so. 46 50—120 94
Merrimac co. Aux. Soc.
Henniker, Cong. ch. and so. 92 00
Hopkinton, Cong. ch. and so. 43 00—135 00
Rockingham county.
Exeter, Union m. c. 16 27
Hampstead, Cong. ch. and so. 7 63
North Hampton, Cong. ch. and so. 9 50
Portsmouth, North Cong. ch. and so. to const. JOHN H. HUTCHINSON and C. MORRIS TREDICK, H. M. 250 00—283 40
Strafford county.
Dover, Peter Cushing, 25 00
Gilmanton Iron Works, Cong. ch. and so. 12 00
Milton Mills, Cong. ch. and so. 28 20—65 20
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Acworth, a friend, 25
Claremont, D. M. Ide for China Mission, 10 00—10 25
707 33

VERMONT.

Addison county. Amos Wilcox, Tr.
Middlebury, Miss Isabella G. Birchard 10 00
Bennington county.
Peru, Cong. ch. and so. 21; Rev. Asa F. Clark and family, 5; 26 00
Chittenden county.
Burlington, R. W. Francis, 100 00
Underhill, Cent. Soc. 12 59—112 59
Orange county.
Brookfield, 1st Cong. ch. and so. 21 65
Orleans county.
Newport, Cong. ch. and so. 13 40
North Craftsbury, Mrs. D. W. Loomis, 25 00—38 40
Rutland co. James Barrett, Agent.
Benson, Cong. ch. and so. 22 50
Brandon, Cong. ch. and so. 23 20—45 70
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. 28 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleborn, Centre ch. and so. 218 72
" " " m. c. 77 40
West Brattleboro, Cong. ch. and so. 100 35
Townshend, Cong. ch. and so. 31 70
Saxton's River, E. H. Pettengell, 3 00—431 17
713 51

Legacies. — Georgia, Susan G. Bliss, by H. M. Stearns, Trustee, 150 00
Peacham, Rev. L. S. Watts, by Isaac N. Watts, Ex'r, 200 00
Vergennes, Mrs. Anna E. F. Smith, by J. D. Vermilye, Ex'r, add'l, 500 00—850 00
1,563 51

MASSACHUSETTS.

Barnstable county.
Falmouth, a friend, 10 00
South Dennis, Cong. ch. and so. 13 40—23 40
Berkshire county.
Hinsdale, Cong. ch. and so. 275 00
Housatonic, Cong. ch. and so. 45 00
Richmond, Cong. ch. and so. 30 00—350 00
Boston and vicinity.
Boston, of wh. from a friend, Boston Highlands, 600; Miss A. L. Ropes (of wh. $25 for Japan), 50; a friend, 20; P. 10; Mrs. Morland, 5: Miss H. M. Lang, 2; 956 50
Chelsea, Central Cong. ch. and so. 83 47—1,039 97
Bristol county.
Fall River, Richard Borden, 500 00
Taunton, Trin. Cong. ch. and so. 500 00—1000 00
Essex county.
North Andover, Trin. Cong. and so. 120 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Ipswich, 1st Cong. ch. and so. 30 79
Newburyport, Belleville Cong. ch. and so. 477.10; Whitefield Cong. ch. and so 70.24; 547 34—578 13
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. 324; m. c. 10.37; Ladies' Foreign Miss. so. of Washington Street ch. to const. JOHN H. LEFAVOUR, H. M. 122.78; 457 15
Lanesville, Cong. ch. and so. 10 00
Peabody, Cong. ch. and so. 552.50; m. c. 88.15; to const. MISS JANE L. STEVENS, H. M. 640 65—1,107 80
Franklin county, Aux. Soc. William B. Washburn, Tr.
East Hawley, 12 00
Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, 3d Cong. ch. and so. 35 35
Palmer, 2d Cong. ch. and so. 7 43
Springfield, unabridged, 500 00
Westfield, 1st Cong. ch. and so. 84.51; m. c. 40.90; a friend, 6; 131 41—674 19
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst South, ———, 25 00
Granby, Cong. ch. and so. 8 00
Hatfield, Cong. ch. and so. 59 56
Northampton, Edwards ch. and so. m. c. 40.29; 1st ch. and so. m. c. 67.29; Agnes S. Goulding, 10; a friend, 1.50; 119 08
Southampton, Cong. ch. and so. 43 23
South Hadley, Cong. ch. and so. 118 00—372 86
Middlesex county.
Ashland, 1st Cong. ch. and so. 12 50
East Somerville, Franklin Street Cong. ch. m. c. 16 00
Medford, 1st Trin. Cong. ch. and so 223 17
Natick, Cong. ch. and so. 263 00
Newton, E. W. N. 200 00
North Chelmsford, Rev. and Mrs. B. F. Clark, 10 00
Somerville, a friend, 5 00
Waltham, Trin. Cong. ch. and so. 176 00—907 67
Middlesex Union
Leominster, Evan. ch. and so. 29 68
Norfolk county.
Brookline, Harvard ch. and so. sdd'l, 25 00
Foxboro, Cong. ch. and so. 53 57

Holbrook, Winthrop Cong. ch. and so. 27.88; yearly bequest of E. N. H. 200; E. E. Holbrook, to const. CHARLES H. COFFIN, H. M. 100; 327 88
Randolph, 1st church and parish, Gents, 169.25; Ladies, 65.20; m. c. 201.90; 426 35
Wellesley, Rev. J. U. Parsons, 10 00
West Roxbury, South Evan. ch. m. c. 26 95—869 75

Plymouth county.
East Abington, Cong. ch. and so. 12 00
Middleboro, 1st Cong. ch. and so. add'l 14 00
South Plymouth, Cong. ch. and so. 15 12——41 12

Worcester co. North.
Ashburnham, Charles Peabody, 10 00
Westminster, 1st Cong. ch. and so. 34 79——44 79

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Paxton, Cong. ch. and so. coll. and m. c. 68 00

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Upton, Cong. ch. and sn. 22 10
Westboro, Evan. ch. and so. 190 50——212 60
——, Massachusetts Home Miss'y Society, income of Mrs. Osborne's legacy for propagating the gospel among the Indians of North America, 120 00

7,571 96

Legacies. — Andover, Mrs. Jennette M. Holt, by Joseph W. Smith, ex'r, 500 00
Milton, Mrs. Lucy Wadsworth, by Ebenezer Alden, M. D. ex'r, 1,000 00
New Bedford, George Clark, by Benjamin Irish, ex'r, in part, 3,563 25—5,063 25

12,635 21

RHODE ISLAND.

Providence, Charles Street Cong. ch. and so. 57 00

CONNECTICUT.

Fairfield county.
Brookfield, Cong. ch. and so. 35 65
South Norwalk, Cong. ch. and so. to const. GEORGE BENEDICT, H. M. 100 00
Stamford, 1st Cong. ch. and so. to const. PHILIP H. BROWN, H. M. 91.80; Presb. ch. and so. 200; 291 80—427 45

Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 13; m. c. 12.60 25 60
Granby, South ch. and so. 100 00
Hartford, Park ch. and so. 366 71
Manchester, 2d Cong. ch. and so. to const. REV. NORMAN J. SQUIRES and MRS. MARY M. SQUIRES, H. M. 161 00
South Glastenbury, Mrs. N. Hubbard, 15; H. D. Hale, 10; 25 00
Windsor, Cong. ch. and so. 80 00
West Hartland, Cong. ch. and so. 15 00—778 31

Litchfield county. G. C. Woodruff, Tr.
Torrington, 1st Cong. ch. and so. 3 50
Watertown, John De Forest, 100 00
Wolcottville, Cong. ch. and so. 68 25—171 75

Middlesex county. John Marvin, Tr.
East Haddam, Cong. ch. and so. 15 00
Middletown, J. F. Huber for Madura, 1; 1st Cong. ch. and sn. 60; 61 00——76 00

New Haven county. F. T. Jarman, Agent.
Ansonia, Cong. ch. and so. 80 00
Milford, 1st Cong. ch. and so. m. c. 15 40
Naugatuck, Cong. ch. and so. 151 30
New Haven, 1st Cong. ch. and so. m. c. 17.69; North Cong. ch. and so. m. c. 5; Davenport ch. and so. 16; Elisabeth Robinson, 75; 113 69—360 39

New London county. C. Butler and L. A. Hyde, Trs.
Old Lyme, Cong. ch. and so. 23 00
Taftville, Cong. ch. and so. 15 00——38 00

1,846 90

Legacies. — Hartford, Betsey Bliss, by H. I. Bliss, Adm'r, 114 75

1,961 65

NEW YORK.

Brooklyn, Northeast Cong. ch. and so. 29.41; a friend, 1.50; 30 91
Buffalo, Cash, 2 00
Catskill, a friend, 75
Gilbertsville, Rev. A. Wood, 10 00
Hyde Park, Sarah Willis, 20 00
Kiantone, Cong. ch. and so. 10 00
Maine, 1st Cong. ch. and so. 16 00
Moravia, Cong. ch. and so. 40 00
New York, B'way Tab. ch. Henry F. Hills, 100; Anson Phelps Stokes, 1,000; Harlem Cong. ch. and so. to const. EDGAR KETCHUM, JOHN EDWARDS, and CHARLES R. HARVEY, H. M. 319.85; Mrs. Mary H. Brown, 30; Forbes, 4.50; Mrs. James Stokes for the Theo. Inst. in Zulu Mission, 100; 1,554 36
Pike, A. P. Sherril, 1 00
Prattsburg, Mrs. L. Waldo, 10 00
Sherburne, 1st Cong. ch. and so. 146 60
Trenton, Mrs. Catharine W. Douglas, 10 00
Upper Aquebogue, Cong. ch. and so. to const. REV. CHRISTOPHER YOUNGS, H. M. 30 00
Walton, 1st Cong. ch. and so. 3 00
Washington Heights, Presb. ch. and so. m. c. 20 00
West Bloomfield, Cong. ch. and so. 124 05—2,028 67

NEW JERSEY.

Hohokus, R. 10 00
Orange, Mrs. T. A. Tomlinson, to const. FRANCES K. TOMLINSON, H. M. 50 00
Plainfield, Mrs. Oriu Johnson, 5 00——65 00

PENNSYLVANIA.

Minersville, Welsh Cong. ch. and so. 12 70
Springbrook, Welsh Cong. ch. and so. 7 50——20 20

MARYLAND.

Baltimore, 144 82

DISTRICT OF COLUMBIA.

Washington, E. Whittlesey, 20; William H. Campbell, 10; 30 00

LOUISIANA.

New Orleans, 1st Cong. ch. and so. 60 50

OHIO.

Belpre, Cong. ch. and so. 21 10
Cincinnati, Deacon W. F. Church, 100 00
Gomer, Welch Cong. ch. and so. 38 65
Greenwich Station, Luther Mead and wife, 10; Wm. M. Mead, 5; 15 00
North Kingsville, Mrs. Lydia Stodard, 20 00
Rootstown, Cong. ch. and so. 18 15—212 90
Legacies. — Granville, Lemuel Rose, by T. M. Rose, 586 87

799 77

ILLINOIS.

Big Rock, R. Williams, 1 00
Chicago, Lincoln Park Cong. ch. and so. 22.48; Plymouth Cong. ch. and so. 59.52; 47th Cong. ch. and so. 33.75; 115 75
Evanston, Cong. ch. of wh. from F. Bradley, 100, to const. REV. E. N. PACKARD, H. M. 253 42
Elmwood, Cong. ch. and so. 30 81
Godfrey, Church of Christ, 76 85
Joy Prairie, Cong. ch. and so., to const. JAMES C. FAIRBANK, H. M. 91 75
La Moille, Cong. ch. and so. 11 25
Lodi, H. S. Hawley, 5; J. Isaac Snow, 5; 10 00
Lewiston, William Proctor, 50 00
Oak Park, 1st Cong. ch. and so. 104 03
Peru, Cong. ch. and so. 25 04
Rockford, 1st Cong. ch. and so. 26 00—795 90

MICHIGAN.

Charlevoix, George W. Wood, 10 00
Hudson, Cong. ch. and so. to const. Rev. B. D. CONKLING, H. M. 28 54

Memphis, Cong. ch. and so. 11; Ladies' Miss'y Soc. 5; 16 00
Richland, 1st Presb. ch. and so. m. c. 2 00
Romeo, a friend, 10 00—66 54

MISSOURI.
St. Louis, 1st Trin. Cong. ch. and so. 132 92

MINNESOTA.
Excelsior, Cong. ch. and so. 10 60
Mantorville, Zebedee Cook, 1 00
Minneapolis, Plymouth Cong. ch. and so. 14.95; Vine Street Cong. ch. and so. 5.58; 20 53
Northfield, Cong. ch. and so. 68 00—100 13

IOWA.
Algona, Haven Walston, 5 00
Eden, F. H. Hahn, 15 00
Florenceville, Rev. E. Teele, 1 00
Grand View, Ger. Cong. ch. and so. F. Bleuer, 5 00
Independence, N. Eng. Cong. ch. and so. 39 00
Muscatine, Cong. ch. and so. 89 15
Yankee Settlement, N. G. Platt, 10 00
———, German Cong. Assoc. 6 80—170 95

WISCONSIN.
Beloit, 1st Cong. ch. and so. 202.88; 2d Cong. ch. and so. 75; 277 88
Delavan, Cong. ch. and so. 35 75
Fox Lake, Miss'y Soc. of Wis. Fem. College, 6 75
Fort Atkinson, Rev. Edward W. Hooker, 5 00
Plymouth, 5 00—330 38

KANSAS.
Lawrence, Plymouth Cong. ch. and so. 72 00

CALIFORNIA.
Oakland, Alice Blakeslee's bequest, 3 00
Soquel, J. H. Strong, 3 25——6 25

DAKOTA TERRITORY.
Dakota Mission, Ascension ch. and so. m. c. 7.45; Good Will ch. and so. m. c. 16.35; 23 80
Yankton, 1st Cong. ch. and so. 8 17—31 97

COLORADO TERRITORY.
Greeley, 1st Cong. ch. and so. m. c. 5 22

CANADA.
Sherbrooke, Rev. Archibald Duff, D. D. 5 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,130 75
Chicago, Ill. Do. for Mrs. Coffing's saddle, 50 00—1,180 75

MISSION SCHOOL ENTERPRISE.

Maine. — Brewer Village Cong. s. s. 12; Gray, Cong. s. s. 8; Kingman, 3 boys for books, 0.30; Portland, Plymouth s. s. 10; 30 30
New Hampshire. — Francestown, Cong. ch. and so. 2.65; Marlboro, Cong. s. s. for school at Zulu Mission, 50; New Alstead, Cong. s. s. for school at Erzroom, 12; Sullivan, Cong. s. s. for pupil at Mrs. Bridgman's school, 15; 79 65
Vermont. — Brattleboro, Cong. s. s. 40; Brookfield, Cong. s. s. 25; Graysville, Children's Miss'y Soc. 2; Granby, Cong. s. s. 32 22; Hartland, Cong. s. s. 12; Morrisville, Cong. s. s. for Mr. Montgomery's school at Marash, 17; Newbury, Cong. s. s. 31.93; 160 15
Massachusetts. — Andover, Teachers and Pupils of Abbott Female Seminary (of wh. 25 for colporter in China; 50 for Mrs. Mark Williams' school, Kalgan, China; 50 for station school at Tirumungalum, Madura; 113 25 for girls' school at Cesarea, Turkey), 238 25; Boston, Clara K., 1; Longmeadow, for education of Vartooki, Sivas, 35; Southampton, Cong. s. s. 11.86; 286 11
Connecticut. — Buckingham, Cong. s. s. 50; New Haven, Temple s. s., for Madura, 25; North Woodstock, Cong. s. s. 25; 100 00
New York. — Sherburne, First Cong. s. s. 123.80; Stockholm, Willie Hulburd, for a boy in India, 1.10; 124 90
Georgia. — Andersonville, "Willing Hearts," 25c. 00 25
Ohio. — Huntington, Eddie Bell Haskell, 50c.; Springfield, Cong. s. s., for catechist in India, 25: 25 50
Illinois. — Princeton, Cong. s. s. 2 40
Iowa. — Percival, Cong. s. s. 11 00

820 26

Donations received in June, 17,550 94
Legacies " " " 6,614 87

$24,165 81

Total, from Sept. 1st, 1872, to June 30th, 1873, $301,653 17

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.
Sumner, Rev. A. L. 3 00

NEW HAMPSHIRE.
Henniker, Cong. ch. and so. 35 00
Hopkinton, Cong. ch. and so. 5 00—40 00

MASSACHUSETTS.
Ashland, Cong. ch. and so. 5 00
Boston, Union ch and so. 25.70; P. 5; Eliot ch. and so. 100.19; a friend, Boston Highlands, 200; Mt. Vernon ch. and so, in part, 276; 606 89
Charlemont, 1st Cong. ch. and so. 10 00
Hinsdale, Cong ch and so. 28 40
Lawrence, So. Cong. ch. and so. 23 50
Newburyport, Whitefield Cong. ch. and so. 51 40
Northampton, a friend, 1 00
Putnam, 2d Cong. ch. and so. 28 00
Springfield, Unabridged, 500 00
Stockbridge, Cong ch. and so. 5 00
Stoughton, 1st Cong ch. and so. 26 47
Taunton, Trin. Cong. ch. and so. 10 50
Westhampton, A. Jewett, 10 00—1,306 16

RHODE ISLAND.
Providence, Union Cong. ch. and so. 120 00

CONNECTICUT.
Stamford, Pres. ch. 200; 1st Cong. ch. and so. 20; 220 00
Trumbull, Cong. ch. and so. 10 00
Wethersfield, Cong. ch. and so. 23 00—253 00

NEW YORK.
Kiantone, Cong. ch. and so. 3 40

OHIO.
Lawrence, Betsey McGuire, 5 00

ILLINOIS.
Oak Park, 1st Cong. ch. and so. 20 65

WISCONSIN.
Beloit, 2d Cong. ch. and so. 25 00

Received in June, $1,776 21

Total for Nominally Christian Lands, from Sept. 1st, 1872, to June 30th, 1873, $13,940 51

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

VERMONT. — Ascutneyville, Cong. s. s. 1
Previously acknowledged, $9,02 4

Total to June 30th, 1873, $9,0 2 t

For use in Library only

For use in Library only

I-7 v.69
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 7989